TITLE-PAGE, CONTENTS, AND INDEX TO VOL. 59 GO WITH THIS NUMBER

Vol. LIX. No. 6 December, 1918

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

THE CRADLE OF THE HOLY CHILD JESUS 567

THE LOSS AND GAIN TO CATHOLICISM FROM THE WAR 572
The Rev. CHARLES F. AIKEN, D. D., Catholic University of America.

PRIESTS AND THE INFLUENZA EPIDEMIC 585

THE PRIEST IN HIS SOCIAL RELATIONS 590
FRA ARMINIO.

PALESTRINA, "PRINCEPS" OF RELIGIOUS MUSIC 600
The Rev. F. JOSEPH KELLY, Mus. Doc., Washington, D. C.

THE NATIONAL CATHOLIC WAR COUNCIL 607
The Rev. JOHN M. COOPER, D. D., National Catholic War Council.

THE FIRST MISSIONARY TO THE BAHAMA ISLANDS 618
The Rev. HENRY E. O'KEEFFE, C.S.P., New York City.

THE FACULTIES OF BISHOPS 621
The Rev. M. A. GEARIN, C.SS.R., Esopus, New York.

PREACHING AND CATECHISING 623
The Rev. JOSEPH M. SELINGER, D. D., Jefferson City, Missouri.

MASS INTERRUPTED BY CELEBRANT'S ILLNESS 626

THE NATIONAL FLAG IN OUR CHURCHES 627

CHRISTIAN BURIAL AND THE NEW CODE 628

THE TABERNACLE VEIL 629

THE INFLUENZA AND DEVOTION TO ST. ROCH 631

BENEDICTION TWICE IN THE DAY 632

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1918: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, $4.50
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

PASTOR HALLOFT—A Story for Every Priest

St. Bernard's Seminary O-Neh-Da Vineyard

ALTAR WINE

For Sacramental Purposes

ON account of the increased cost of labor and of materials used in shipping Altar Wines and of a recently imposed government tax we find it necessary to revise our prices as indicated below.

We take occasion to call attention to the reliability of the wine and to its superior qualities. The wine is made according to the rules of the Church **under the personal supervision of the Right Reverend Thomas F. Hickey, Bishop of Rochester, who gives his guarantee to the purity of the wine.** It is both licit and valid matter for the Holy Sacrifice of the Mass.

Revised List—Spring of 1916

GRADES AND PRICES

Ordinary Altar Wine, made from Concord, Catawba and Worden grapes,
Bottled, 5 gallons in 25 bottles $10.00
In bulk, 1 keg 10 gallons. 15.00
In bulk, 1 keg 23½ gallons..... 25.00
In bulk, 1 barrel 46 gallons 65.00

Elvira Altar Wine, made exclusively from the Elvira grape, sold only in bottles
5 gallons in 25 bottles 12.00

Superior Altar Wine, made exclusively from Delaware, Brighton or Salem grape, sold only in bottles,
5 gallons in 25 bottles 16.00

War Tax Additional. **No Dealer has this Wine for sale.**

Kindly advise method of transportation—Freight or express.

Address all communications to REV. M. J. NOLAN, Chancellor, 72 Frank Street, Rochester, N. Y.

ALTAR WINES BEYOND DOUBT

L'ADMIRABLE
Kegs, per gal.
12 Bottles,
50 Bottles,

NOVITIATE
Kegs, per gal.
12 Bottles,
50 Bottles,

VILLAJOSEPH
Kegs, per gal.
12 Bottles,
50 Bottles,

MALVOISIE
Kegs, per gal.
12 Bottles,
50 Bottles,

Capacity of kegs, 5, 10, and 22 gals.

For Sacramental Purposes

(COPY)

SACRED HEART NOVITIATE
Los Gatos, Cal., January 2nd, 1918.

BARNSTON TEA COMPANY, 6 Barclay Street, New York.

Gentlemen: With great pleasure we send you our greetings for the year 1918.

Judging from your sales in 1917, the Eastern Clergy must realize more and more the absolute purity of our Novitiate Wines and the reliability of your Agency.

Our books show that during the past twelve months we shipped to your Company in sealed car loads:

2,797½ Gallons ..... Admirable
14,728 Gallons ..... Sweet Novitiate
7,799 Gallons ..... Villa Joseph
5,448½ Gallons ..... Malvoisie

There was therefore an increase of 6,668½ gallons over the shipments of 1916.

Trusting to hear of still greater sales in 1918, and thanking you most cordially for the faithful and most conscientious performance of your duties as our sole Eastern Agent,

Very sincerely yours, THE SACRED HEART NOVITIATE,

Jos. M. Put S.J.

Pres.

Sole Eastern Agents

Barnston Tea Company, 6 Barclay St., New York

Established 1870

Forty-eight Years as Dealers in Valid and Licit

ALTAR WINES

For Sacramental Purposes

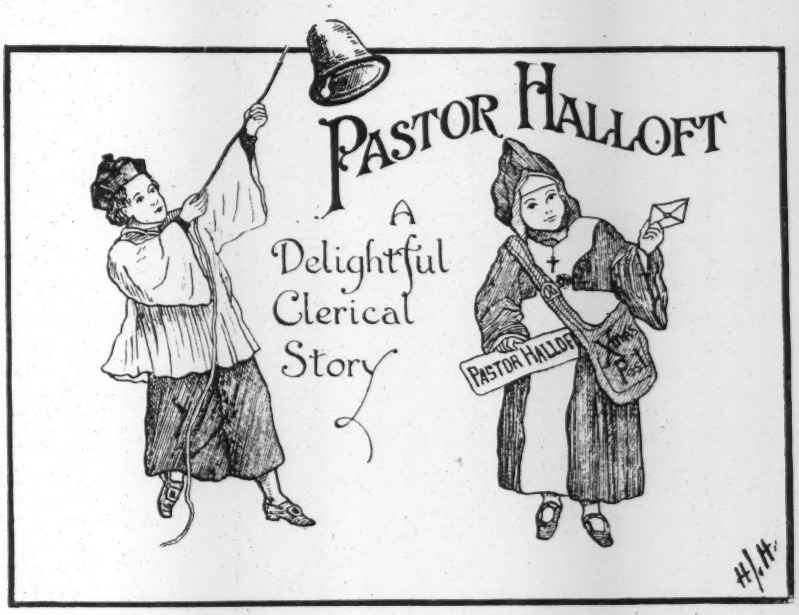
The Donnelly Brothers

respectfully call attention to their popular Altar Wines, popular because of their proven purity and agreeableness for use when fasting,

"Jurancon" "Collegiate" "Pureza Light"
"Pureza Dark" "Mission San Gabriel" "San Patricio"

Satisfaction Guaranteed. ***A Trial Order Solicited.***

The Donnelly Brothers, Troy, N. Y.



CONTENTS OF "PASTOR HALLOFT"

I. THE CALL: The Vow of the Wounded; In the Hospital; With the Bishop at Sea; In an American Seminary.

II. FIRST MISTAKES: Zeal of the Theorist; Good Advice; A Missionary Rector.

III. PASTORAL COADJUTORS: A Military Sexton; Peter the Blacksmith.

IV. SCHOLASTIC PROJECTS: The Truant; Sister Angela; Public School; Prospecting for a Parish School; The Policy of Night Sermons.

V. THE SCHOOL: The Sisters Come; The Children Teach.

VI. PASTORAL PRESERVES: Anna the Housekeeper.

VII. POST-GRADUATES: First Communicants; The Choir; Baking Bread; Revising the Pharmacy.

VIII. CHRISTMAS DIVERSIONS: The Mayor's Scheme; The Crib of Bethlehem.

IX. MAKING CROOKED WAYS STRAIGHT: Routing the Doctor; Brewing Beer; Saloonkeepers.

X. POLITICS: Americanism; Electing the District Attorney.

XI. CONVERTS SOUGHT: Bread and Milk; Cure for Cold Feet; A Long Confession.

XII. MARRIAGES; Nuptial Celebrations; And Funerals.

XIII. GOD'S ACRE: Little Agatha; The Husbandman.

XIV. PASTOR HALLOFT YIELDS SOME PRINCIPLES: The Pastor's Family; Connections; A Modern Rectory; Lumber Profits; A Female Vicar General.

XV. THE NEW CURATE: Clerical Education; Vocations to Religion.

XVI. OPEN HOUSE: A Trappist Visitor; Brother Capistran Collects.

XVII. OTHER SHEEP, NOT OF THIS FOLD: Among the Slavs; A Night in the Shacks; The Vicar Forane.

XVIII. THE MAGNATE'S CONTRIBUTION.

XIX. OCEAN VOYAGERS: Esperanto versus Latin; "Our Dumb Animals"; Religious Polemics; Jacob Riis; An Echo of the Music of Paradise.

XX. NUNS FROM ABROAD: Learning the Tongue of the Heart; Retreats for Religious.

XXI. WINTER NIGHTS: Educational Excursions; Pascal's Wager; Christ's Method; The Saving Grace of Tobacco; An Economic Scruple; Friar Bernard.

XXII. PURPLE AND FINE LINEN: Andrew Jackson's Royal Coffin; The American Constitution; Cardinals McCloskey and Newman.

XXIII. THE LAST REPORT.

For sale at all bookstores, $1.50 net, or send order to

AMERICAN ECCLESIASTICAL REVIEW, Philadelphia, Pa.

CONTENTS OF DECEMBER NUMBER (CONTINUED)

STUDIES AND CONFERENCES:

The First Missionary to the Bahama Islands (*The Rev. Henry E. O'Keeffe, C.S.P., New York City*) 618
The Faculties of Bishops (*The Rev. M. A. Gearin, C.SS.R., Esopus, N. Y.*) 621
Preaching and Catechising (*The Rev. Joseph M. Selinger, D.D., Jefferson City, Missouri*) 623
Mass Interrupted by the Celebrant's Illness 626
The Gregorian Masses 627
National Flag in the Churches of the United States 627
Christian Burial and the New Code 628
How to Purify the Ciborium 629
The Tabernacle Veil 629
The Influenza and Devotion to St. Roch 631
An Indulgenced Prayer 631
Benediction Twice in the Day 632
Christian Science 633

CRITICISMS AND NOTES:

Codex Juris Canonici 634
Aertnys-Damen: Theologia Moralis 635
Crawford: The Reality of Psychic Phenomena 636
Pekari-Huonder: Sermons and Lectures on the Missions 640
Tixeront: Prècis de Patrologie 641
Brownson: To the Heart of the Child 642
La Vie Catholique dans la France Contemporaine 643
Sparrow: French Catholics in the Nineteenth Century 645

LITERARY CHAT 646
BOOKS RECEIVED 651
INDEX TO VOLUME LIX 653

It is requested that as some sort of an offset to present increased expenses and labor shortage, subscribers send in their dues promptly. In order to facilitate this co-operation, arrangements have been made to put in the hands of each subscriber, early in December, a statement of his account and a self-addressed return envelope.

✣ ✣ ✣ ✣

In the REVIEW advertisements which are fresh each month, there is much of personal interest and of news value to subscribers. Many of the advertisers send a change of picture and of copy for each issue, and the illustrations show the improvement that is being constantly made in ecclesiastical designing and furnishing. More and more, priests are coming to recognize this feature of the magazine, and it is gratifying to know that, when they have occasion to order from the houses that address them through the REVIEW, they can say that they saw the advertisement in THE ECCLESIASTICAL REVIEW.

✣ ✣ ✣ ✣

Priests have a habit of changing their residences. As often as they do so, we shall put their new address on their copy of the REVIEW—if they will notify us what the new directions are. Did the envelope enclosing this copy of the REVIEW have your correct address ?

✣ ✣ ✣ ✣

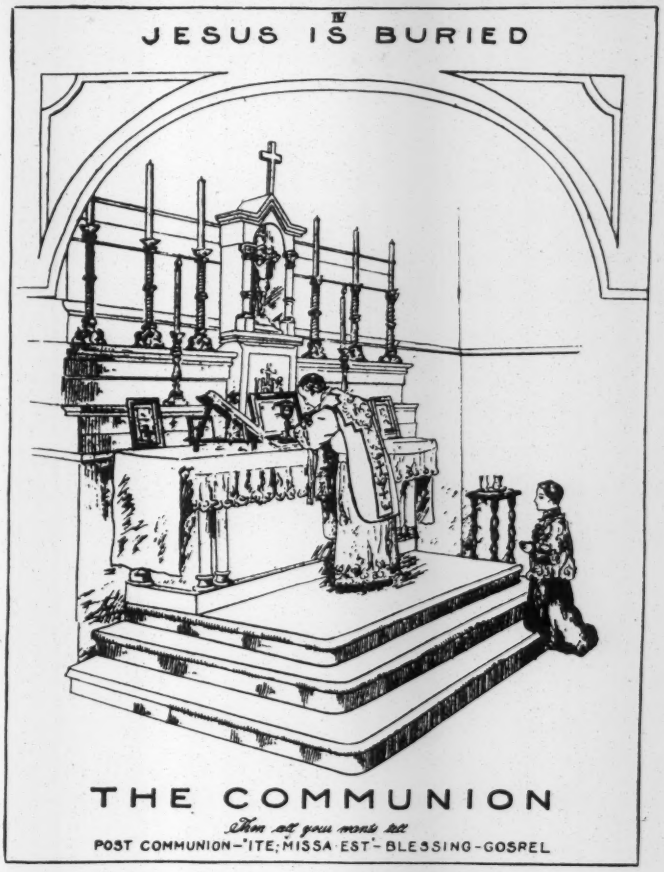
On an accompanying page there are set down the titles of some excellent books which may suggest to you just the very CHRISTMAS SOUVENIRS you would like to send to friends. The volumes are thoroughly worthy in contents and very tastefully made.

✣ ✣ ✣ ✣

Index of the Ecclesiastical Review, Covering Vols. 1-50. $3.00

Subscribers who are in need of back copies should let us know as soon as possible what numbers they lack.

One of the illustrations from the little book entitled



The Objective Teaching of the Mass

Designed to bring before the pupils of our schools the visualization of the sublime Sacrifice of the Mass.

Of practical interest to every priest and teacher

74 pages; size, 4¼ x 5¾; price, 25 cents

Have you secured yet a copy of

Practical Aspects of the New Canon Law

A specimen page of the INDEX of this most useful handbook for priests was given at the front of the September issue of the REVIEW. Turn to that page, and you will find you need the book, if you haven't it already.

192 pages; handsomely bound; $1.35 a copy, postage free

AMERICAN ECCLESIASTICAL REVIEW

1305 Arch Street, Philadelphia

Specimen Page of Index of

The New Code of Canon Law in its Practical Aspects

Jurisdiction: ordinary and delegated, 63, 107; for hearing confessions, 107, 108, 110; in case of religious, 108; suspension of jurisdiction, 110; no fee, 110; for *vagi* and transients, 111; in danger of death, 111; at sea, 111. (See *Bishop*, and *Dispensation*)

Law: territorial or personal, 48

Lay Persons: right to spiritual aid, 17; not to wear clerical dress, 17; forming associations, 17; societies subject to bishop, 79

Legal Adoption as marriage impediment, 38, 154, 161

Legitimate: who are, 168; putative marriage, 168; legitimation by subsequent marriage, 168; legitimation by *sanatio*, 171

Lent: fast and abstinence, 41, 179

Ligamen: marriage impediment, 158

Liturgical Laws: not in Codex, 5, 45

Locus Originis: meaning, 57

Major, one who is twenty-one, 7

Major Orders, not conferred on same day, 29, 137; retreat for same, 32, 141. (See *Orders*)

Mandata, or penance, for censure, 84

Marriage: age, 36, 37, 157; who are subjects, 166; time and ceremonies, 167; solemnization, 40, 167; effects, 167; pastor to instruct, 144, 149; proof of *status liber*, 145; confirmation to precede marriage, 146; proof of baptism, 146; in case of minors, 149; civil marriage, 150; *vagi*, 149; dissolution of bond, 168; separation, 169; guarantees, 152; forbidden times, 40, 155; form of marriage, 163; without priest assisting, 165; between infidel and baptized Protestant, 175; mixed marriage, 40, 156; non-Catholics as parties, 38, 173; non-Catholic ceremony forbidden, 37, 157; Pauline privilege, 168; Protestant minister officiating, 93; putative marriage, 168; polygamy illicit by evangelical law, 173; by proxy, 162; by telephone, 152; *sanatio in radice*, 41, 169, 171; effects of *sanatio*, 171; when parties belong to different rites, 40, 165; of Ruthenian, 165;

Marriage: *continued*
witnesses, 35, 165; in danger of death, 165
—*Assistance*, valid and licit, 163; general delegation to assist, 163, 164; when parties belong to different rites, 40, 165
—*Banns:* 34, 147, 148. (See under *Banns*)
—*Engagement:* valid only if in writing, 34, 144; damages, if broken, 34; violation, with promise of marriage, 145
—*Dispensation:* accumulation of faculties, 36, 153; dispensing from diaconate, for marriage, 151. (See under *Dispensation*)
—*Impediments*, 15, 34, 39, 158. (See under *Impediments*)

Masons: to join incurs excommunication, 92

Mass: recording, 165; *celebret*, 22, 122; who is celebrant, 122; every priest to celebrate several times a year, 123; bination, 123; Christmas Day stipends, 124; communion immediately before or after, 23; Good Friday, 123; hours for celebrating, 124; ordination and consecration Mass, 142; privileged altar on All Souls' and Christmas Day, 118; during Forty Hours, 118; private chapels, 124; *pro populo*, pastor and quasi-pastors, 66, 67, 124; use of substitute, 14; place where said, 14; *pro sponsis* during forbidden times, 167; *stipend*, 14, 124; anticipating intention, 125; if stipend is lost, 125; sent to another diocese, 23; wine for Mass, 124

Matrimony: (See *Marriage*)

Medicine: practice of, forbidden to clergy, 30

Meditation: daily, by clerics, 60

Metropolitan Cross: not mentioned in Codex, 9

Military Service: clerics exempt, 60; not to volunteer, 61

Minor: those under twenty-one, 7

Minor Orders: when conferred, 29; interval between, 137; retreat preceding, 32, 141. (See *Orders*)

Mission: in parish churches, 42

Mixed Marriage: proof of Baptism, 146; banns, 147; guarantees, 156; civil ceremony, 157; case of public sinners, 157; no

192 pages, handsomely bound, $1.35 a copy, postage free

AMERICAN ECCLESIASTICAL REVIEW

1305 Arch Street, Philadelphia

THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. IX.—(LIX).—DECEMBER, 1918.—No. 6.

THE CRADLE OF THE HOLY CHILD JESUS.

ON the eve of Christmas a relic of the manger in which the Christ Child was laid at His birth in the stable of Bethlehem, is exposed for the veneration of the faithful in the Basilica of St. Mary Major at Rome. The reliquary containing the sacred treasure is a magnificent shrine of silver, on top of which rises the figure of the Holy Child in the attitude of bestowing a blessing.

P. Lais, the conserver of these precious relics, in 1893, when the casing in which they are kept was being repaired, made a minute examination of them. He found five long strips of wood, constituting, it would seem, the stand upon which the box had rested originally. Whether the latter was of wood or of stone is not clear. St. Jerome, in whose day the relic had already been removed from Bethlehem, speaks of it as "luteum illud praesepium", indicating that the traditional manger was a structure of stone or masonry, which at the time had been replaced by a silver shrine. In the *Visions d'Anne Catherine Emmerich* the manger is likewise described as a hollow stone. But one can readily understand that the *khan* or stable in which the Holy Family was obliged to seek lodging, at the time of the birth of our Lord may have contained one or more mangers rudely constructed of stone with a framework or attachment of wood combined. The modern pilgrim to the Church of the Nativity at Bethlehem is shown the hollow in the rock where the Divine Infant was laid. It was to this place that SS. Paula and Eustochium must have referred when, in giving an account of their visit to the grotto,

in a letter to St. Jerome, they wrote: "We next came to the dwelling place of Christ and Mary—O, how shall we speak of the cave and the manger in which the little Saviour uttered His infant cries." Later St. Jerome repeats the humble prayer of the lady Eustochium: "Et ego misera atque peccatrix digna sum judicata deosculari praesepe in quo Dominus parvulus vagiit".[1]

According to Patristic tradition St. Evaristus, successor of Pope Clement I, a disciple of the Apostles, had, early in the second century, built a shrine over the cave of the Nativity. With special reverence was he attached to the place, because his father, a Hellenist Jew, was a native of Bethlehem. According to St. Jerome this sanctuary was destroyed by the emperor Hadrian, who sought to remove all traces of the original locality by having a grove, dedicated to Adonis, planted round the spot. In later years the empress Helena built a beautiful church upon the site.

It is not known in whose care, or where, the relic of the manger was in the meantime kept; at least there are no authentic extant documents to tell us. Nor need this surprise the student of history. In the first instance the advent of the Holy Child, foretold by the Hebrew prophets, and dreamed of and chanted by the Sybils and the poets of the Augustan age, absorbed the devotion of those who realized it, in such wise that they thought neither of writing chronicles, nor of cherishing detailed records of their happy possession. The period of persecutions which followed almost immediately upon the Ascension of our Lord into heaven, prevented all but the most meager historical accounts, such as the Gospels, from being preserved, if indeed anything beyond, as exemplified by the Apocrypha, was attempted in that line. To breathe the Christian name, much more to speak it aloud, or to show any token of approval by revealing the possession of those precious souvenirs bound up with the story and doctrine of Christ, meant not only torture and death, but also the loss of the coveted treasures. Hence any relics in the possession of the Christians were anxiously hidden, wherever it was deemed that they would be safe. Those converts from the East who

[1] Migne, *P. G.*, XXII, 490 and 886.

found a refuge in Rome buried what they carried with them from the Holy Places in recesses of the underground ways along the Appian Road or the Via Nomentana, where Calixtus, and Praetextatus, and Sebastian, and Agnes had been laid to rest, away from the prowling crowds of traitorous slaves and the argus-eyed vigilance of the Roman officials. When the imperial persecutions ceased, those of the Mahommetans began; and it is some time after this, under the pontificate of Theodore I (A. D. 642), that we hear again of the relics of the manger. To many who sought safety from the fury of Islamite fanaticism, by crossing the sea to Italy, the prophetic promises of a near peace had been an incentive for going to Rome. Under Constantine the confidence that the Christian name might be openly professed grew into universal conviction, until the treachery of Julian the Apostate reversed that confidence for a time.

Pope Theodore ascended the pontifical throne under the imperial rule of Constance II, a partisan of the monothelite heretics, though, like the Pope, a Greek. The latter was a native of Jerusalem, and it is not unlikely that he had taken means to safeguard the relics brought from his native land. His exceptional veneration of the remains of the Christian martyrs is attested in many ways; and the *Liber Pontificalis* makes special mention of the care he took of their relics, as in the case of the two aged saints Primus and Felicianus. These he caused to be brought from the catacombs in the Via Nomentana to be deposited in the new church (*rotondo*) of St. Stephen, Proto-martyr. It is commonly assumed that Pope Theodore got possession in his native city, Jerusalem, of the sacred objects not already removed thence or from Bethlehem, and brought them with him to Rome. Here he placed them in the beautiful basilica built on the Esquiline hill, nearly three centuries earlier, by his great predecessor Pope Liberius. A popular legend had referred the origin of that sanctuary to the miracle of an unusual snowfall in the month of August. The church was consecrated to the Mother of Christ, and took the place of a pagan temple close by, indicated in the Liber Pontificalis as the Basilica Siciniana. Later the church was known as St. Mary Major, to mark its preëminence as a Pontifical Cathedral in honor of Our Blessed Lady. Attached to it was

a chapel "Ad Praesepe". Whether the Pontiff placed the relics here because the church was dedicated in a particular manner to the Mother of Christ with the added title of "Maria ad Praesepe", is not certain. But it appears from cotemporary documents that the name "Oratorium ad Praesepe" had been given to the chapel two centuries earlier by Pope Sixtus III. This pontiff not only dedicated the church built by his predecessor as a monument of the dogma of the Divine Maternity defined at the Council of Ephesus, but he adorned it and constructed in connexion with it a grotto similar to that of Bethlehem in which the Holy Child was born. This grotto is spoken of in the *Vita Gregorii IV* as "camera praesepis D. N. J. C. quod Basilicae S. Dei Genitricis connectitur," and it is said of this latter pontiff that he had a crib made similar to that in the grotto: "sanctum fecit praesepium in similitudinem praesepii Dei Genitricis qui appellatur Majoris." [2] Popularly the church was at that time known as the Liberian Basilica, after the name of its founder. An inscription on the portal testifies to the dedication by Pope Xistus III. Within its portals we read:

Virgo Maria tibi Sixtus nova templa dicavi
Digna salutifero munera ventre tuo
Te Genitrix ignara viri Te denique feta
Visceribus salvis edita nostra salus
Ecce Tui testes uteri sibi premia portant
Sub pedibus iacet passio cuique sua
Ferrum flamma fere fluvius saevumque venenum
Tot tamen has mortes una corona manet.

The same pontiff had placed in the upper nave a series of magnificent historical and Biblical mosaics which were to record for ages the lofty purposes of the temple in perpetuating the mysteries of the Catholic faith, and in particular of the Incarnation. If there was a mosaic of the scene in the stable at Bethlehem, it has disappeared; but there is one that closely resembles it in reproducing the adoration of the Magi. It is one of the series of inlaid stone paintings that decorate the triumphal arch of the nave in the Basilica. The Holy Child is represented as sitting, not in the manger, but on a sedile or throne. Behind Him stand four angels. On each side of the Divine Infant is a female figure. The one to the

[2] *Mosaici Antichi della Basilica di S. Maria Maggiore*, Roma: Fr. Pustet, p. 6.

right is richly clad and is supposed to be the Madonna. The other is in simpler robes, the exact counterpart of the prophetess Anna found in another panel of the series. Both are seated. Above the Holy Child is the star, and the nimbus around the Infant's head has the Cross marked in the upper half. The Magi are seen approaching, two on one side; one of the figures on the opposite section has disappeared. The mantled figure on the left, identified by some archeologists as Anna of the temple, has been interpreted by others to represent the Cumaean Sybil. Back of the two approaching Magi is an edifice supposed to indicate the Infant Church of the Christ.

Here then repose, amid a wealth of gold and silver and precious ornaments of every kind, which successive ages have lavished upon the Holy Child's chief sanctuary in the City of the Vicars of Christ, the relics of which St. Luke speaks in his Gospel: [3] "And this shall be a sign to you: You shall find an Infant wrapt in swaddling clothes, and laid in a manger"—"And they came with haste; and found Mary and Joseph, and the Infant lying in the manger." It is the cradle of which St. Justin Martyr speaks in the following century, in his controversy with the Jew Trypho, as being a centre of veneration to which Christians in his own day were making pilgrimages from all parts of the world. It is the same precious object to which Origen in his tract *Contra Celsum* (I, 51) refers, when he writes: "They point out at Bethlehem the stable, and within the stable the manger (*phatne*), in which the Child wrapt in swaddling clothes was laid". That was at a time when the memory of the Apostles was still fresh among the people of the Christian world in Palestine and in Asia Minor. It is hardly possible that the universally recognized tokens of this veneration should have been left uncared for during the next two centuries, even though we have no unbroken history of either public or private veneration accorded them during that period.

But there stands the old Basilica bearing for nearly fifteen hundred years the title of this veneration, in which Theodore is stated to have deposited the portable portions of that first cradle in which Mary the Immaculate Mother of the Christ

[3] 2: 12, 16.

placed her Infant Jesus, when the men of Ephrata, his ancestors of the royal line of David, found no place or bed for the Child of their race in His ancestral city.

Successive pontiffs, notably Gregory III and Adrian I in the eighth century, and Leo III and Sergius II in the ninth century, vied with one another in beautifying this sanctuary. Innocent III (1192-1216) enlarged the *Oratorium Praesepii.* Nicolas IV in an inscription of the Lateran likewise mentions a relic " De Cuna Christi " as kept on one of the altars. According to the annals of that time the relics of the manger were kept in a rich tabernacle of which mention is made as having been presented by a Roman citizen, Giovanni Capocci.[4]

St. John Chrysostom in one of his homilies insists on the devotion to the holy manger and bids the Christians of Antioch transfer it to the Blessed Sacrament.. For in a manner the shrine is reproduced in every tabernacle wherein the Eucharistic Body is preserved. Every church with its altar, and its sanctuary lamp indicating the Real Presence, is a Bethlehem " House of Bread ". The receptacle of stone or wood, adorned with the best that our shepherd wealth can offer, fitly represents the actual cradle of the Holy Child, and every visit to it is a pilgrimage to the stable where Mary and Joseph guarded the Divine Treasure, as we are bidden to guard it and in adoring it to receive the Blessing of the Child Jesus.

THE LOSS AND GAIN TO CATHOLICISM FROM THE WAR.

THE present war, unparalleled in its range and in its measure of destructiveness, is destined to be momentous in its results. New nations are rising like volcanic islands out of the seething waters, and the older ones are undergoing a profound change. The political map of Europe is being remade. Radical innovations, under the guise of war measures, have too deeply modified the character of national life to allow a return to former conditions. Nor in their external relations

[4] Dr. Joseph Bonaccorsi, in an exhaustive treatise on these relics, in which he collects all the available data (Noel, *Notes d'Exégèse et d'Histoire*, Paris, 1903), points out the difficulty of establishing the historic continuity of the shrine venerated in St. Mary Major at Rome. But he allows that this does not in any sense weaken the solid foundation on which the devotion rests that honors the humble cradle in which our Lord was first laid, since no one questions reasonably the existence of such a relic.

will the peoples of the world stand just where they stood before. The bonds of mutual interest may make themselves felt to an extent and to a degree hitherto unknown. A mighty international peace federation, realizing the glorious ideal of Christian concord and brotherly love, may take form, with blessings incalculable for the generations to come. The blood of these millions of brave young men may not have been shed in vain. As the nations withdraw from the conflict, reeling from the havoc of it all, while they lament the loss, they may find consolation in the gain.

And so, to the Catholic Church, which, through her millions of children, shares in varying measure the life of every nation, finds in this cruel war much to grieve her and not a little to console. Let us take a survey of the situation, and see, first, what things are to be set down as loss, and then what are to be counted as gain.

In the first place, the war has dealt the Church a grievous blow through the untimely death of vast numbers of her children. If we except the more eastern countries, as Russia, Roumania, Turkey, the Balkan States, a very large part of the peoples actively engaged in the conflict profess the Catholic faith. Of the five million and more able-bodied men belonging to the western nations who have been killed in battle, probably one-half were Catholics. Add to these the untold numbers of non-combatants of the same faith, whose lives have been cut off through violence, privation, and other causes incidental to the war, and it will be seen what a heavy loss in membership has been inflicted on the Church. She shares the grief of each nation, mourning the loss of the very flower of her Catholic manhood.

With this appalling diminution of the laity has gone hand in hand the heavy loss of priests. In most European nations, military conscription has been tempered for clerics to the extent that, in times of war, they are not obliged to bear arms. Other posts are assigned to them, better suited to their peaceful vocation, though by no means remote from danger. They joyfully serve as chaplains, stretcher-bearers, ambulance-drivers, orderlies in base hospitals. Many of them have sacrificed their lives in the faithful discharge of these heroic forms of service.

But it is the Church in France that has fared the worst through the loss of her priestly sons. France, so glorious in many respects, has the unenviable distinction of being the only nation to compel the clergy to fight in the ranks with rifle and sword. While rightly protesting against this form of service, so abhorrent to the spirit of the priesthood, the young clerics of France quickly responded to the call to arms. Nay more, the priests and brothers exiled from the land of their birth in consequence of the stern law framed to do away with religious orders, gave proof of their ardent patriotism by hastening back to France at the outbreak of the war and enlisting as soldiers—the only form of service offered them in defence of their imperiled country. The exact number of French priests who have gone into the ranks to fight is not yet known. Thirty thousand is a conservative estimate. Of these more than three thousand have already laid down their lives, most of them young men of finely trained minds, talented and full of promise. Fully as many more have been maimed, shocked and exhausted to such a degree as seriously to impair their fitness for future priestly service. Is it little wonder that the loss of these choice helpers gives the Church very grave concern?

But it is in the foreign mission field that the Church feels most keenly the reduction that has taken place in the ranks of her zealous priests. Here fields whitening for the harvest of souls, after years of painful toil, have been deprived in large measure of their priestly laborers.

Before the outbreak of the war, there were in the foreign missions from the countries of western Europe about fifteen thousand priests and five thousand lay brothers. By far the greater portion—about ten thousand priests and four thousand brothers—came from France. Of these fully one-fourth, being of military age and physically fit for army service, were withdrawn from the missions by the French government and made to serve, some in defence of their country at home, others in the colonial armies of the far East. Only the old and infirm were left in the missions to cope with a work that more than absorbed the energies of the original number.

When the war broke out, there were engaged in foreign mission work more than eight hundred German priests and lay brothers and about half that number of Austrian missionaries.

Most of these had been assigned to territories that were, or soon passed, under control of the Entente, and it was not long before all such were interned. This suppression of missionary activity is deplorable. A bishop of the far East has declared that many Catholic missions have thereby received a blow from which it will take them fifty years to recover. This view may be excessive, prompted by the intense solicitude of one whose heart is on fire for the conversion of souls. God knows how to draw good from evil. It may be that the dearth of European missionaries will not only accelerate in our own land the growth of vocations to this heroic work, but will also give a greater impetus to the development in the far East of a native priesthood. The Catholicity existing there at present may, without reflection on the heroic zeal of the missionaries, be said to be little more than a forced, hothouse culture. Not till a native priesthood is well established and the Church in each land is self-maintaining, can the propagation of the faith in those remote parts be called a complete success.

Besides this great privation in the reduced number of active workers, the missions in most foreign lands have suffered from the serious falling-off in financial support.

The most important source of income for the Catholic missions abroad is the Society for the Propagation of the Faith, a French institution with central councils in Lyons and Paris. While of French origin and under French control, this society is truly international, having members in all countries of Europe and America. The last general report, published in June, 1914, set forth receipts of more than $1,600,000. Considerably more than one-third of this amount was donated by France. The United States came next with a contribution of $440,000. Third in the list was Germany, with somewhat over $201,000 to her credit. During the last four years, the Society, finding its receipts lamentably cut down, has had no heart to issue a report. Of the chief contributing countries the United States alone seems to have maintained its previous standard. Poor France, being in sore straits, has been able to give but a small proportion of what she gave before. The contributions of Germany, Austria, Hungary, and Belgium have entirely fallen away. In like manner, the Association of the Holy Childhood, with a yearly income in former years of

over $700,000 for the foreign missions, to which Germany, France, and Belgium were the chief contributors, has seen its receipts cut by half. To-day the monthly allowance sent to the missionary in the East varies from six to eight dollars, a mere pittance when the magnitude of his work is taken into account.

But what gives the Church still greater concern, both abroad and in some countries at home, is the grave interruption which the war has brought to the important work of training young men for the priesthood. The Church is ever in need of a constant supply of chosen young men to replace those who have grown weary in the ministry. On the flourishing state of her seminaries to-day depends the efficiency of her ministration to-morrow. Is it surprising, then, that she views with alarm the upheaval that this war has wrought in many of her schools? In the warring nations of Europe, the seminarians of eighteen years and more have had to change the cassock for the soldier's uniform. In the growing youth the still, soft call to the holy priesthood has been smothered in the loud cry to arms. In many parts of Europe the seminaries are silent and deserted. This is especially true of the clerical schools of France; and as it is France that heretofore has supplied three-fourths of the young men sent to preach the Gospel in foreign lands, the outlook for the Church in France and in the foreign mission field is truly disquieting. It becomes the more serious, the more the war is prolonged.

Another outcome of war conditions that gives the Church in France ground for anxiety is the attitude of the French government toward the religious education of the many thousands of children who have been made orphans by this cruel war. Most states plainly recognize the right of orphans to be brought up in the religion of their parents. In France this right is ignored. It has there been decreed that the State, being neutral, cannot provide for the Catholic training of orphaned Catholic children. Is it not a pity France, so heroic in the fighting of her sons, so admirable in the fortitude of her daughters, should fail to rise to the proper height in her legislation on this important question? It is a scant reward of patriotism that the children of the heroic dead of France should by act of State be deprived of their right to be reared

in the faith of their fathers. What else is this than a cynic penalizing of Catholic heroism? Surely the sense of justice and fairness cannot be so feeble in that great nation as to allow this state of things long to prevail.

The tendency to weaken the unity of the Church must be counted as one of the evil effects of the war. Arrayed on both sides of this ghastly conflict are Catholics as well as Protestants. Each side has launched against the other the most bitter recriminations. Catholic lands like Belgium, that have been overrun by the German army and treated with ruthless severity, have feelings of deepest resentment for their oppressors; and while the German leaders held directly responsible for the evil are Protestant, the Catholic citizens of Germany are included in the net of hatred. These national sections of the Church are unshaken in their loyalty to the Holy See. The formation by any one of these of an independent church is, despite the predictions of a few non-Catholic writers, far beyond the bounds of likelihood. But dividing the German and Austrian from the French, Italian, Belgian, and English-speaking Catholics is a breach of resentment that may take years to heal. Through the tactful measures of the Vicar of Christ, the beginnings at least of a *rapprochement*, once the war is over, may not be long delayed. More difficult of reconciliation are the warring Protestant elements, many of whom have fanned the fire of hatred for all things German to an intense heat. Making no distinction between the military leaders, on the one hand, who in their grim zeal to win the war, have thrown to the winds international compacts and have inaugurated measures of cruel violence, and the German people on the other, who must needs acquiesce in the prescribed method of warfare, they damn the enemy one and all as unrepentant sinners, irrevocably committed to the lowest forms of wicked barbarism. That any considerable number of German citizens should honestly think they were fighting to save their country from defeat and humiliation is scouted as an impossibility. Little account is made of the fact that Germans of every creed—Protestant, Catholic, and Hebrew—are, like ourselves, frequenting the churches and earnestly praying for a speedy peace with honor. German prayer for peace is decried as blasphemy; German trust in God is accounted a hideous travesty on religion. That

our beloved country with its allies may bring this war to a glorious end is the wish and prayer of every true Catholic patriot, and is now destined soon to be realized; but it is the part neither of true patriotism nor of genuine religion to teach the total depravity of the German people, and to fan to a white heat the fire of race hatred.

Another lamentable effect of the war, felt by all Christian Churches, is the serious weakening of faith and of trust in God that has come upon many troubled souls. Cruel adversity has a twofold effect on the hearts and souls of men. Where there is a deep sense of piety and a robust faith, it brings the individual closer to God and thus proves to be not an unmixed evil. But for the man or woman of weak faith and superficial religion, it often leads to spiritual ruin. Taking the narrow view that afflictions are naught else than the marks of divine anger, such souls are led to revolt against God for what they deem to be injustice. Now among those who have suffered most keenly and most extensively from this war are such as fall under this category. At the beginning, when danger was threatening they may have prayed earnestly to God to avert the impending evil. Then, being caught in the grim horrors of a military invasion, dazed and crushed in spirit by the ruin of home and property, by the slaughter and maltreatment of relatives, by the awful sufferings inflicted on both mind and body, they have unhappily yielded to despair and have lost faith in God. These unfortunates are proportionately but a small part of those who have suffered cruelly from the war. But they are numerous enough to be counted as a serious loss to the Church. Strenuous efforts should be made to reclaim them, as their case is pitiable in the extreme.

Besides this irreligion born of despair, there is also to be taken into account the backwash of depreciated morals that will inevitably flow from this gigantic upheaval. Even the civic population becomes tainted to a greater or less degree. In European countries the withdrawal of so many fathers from the home circle and the consequent lessening of paternal surveillance and home influence are opening the door to a more widespread frivolity on the part of the growing sons and daughters. The crowding of some localities with the unhappy refugees from devastated parts and the billeting of army men

in houses and villages does not always work to the improvement of morals. In the cities and in the vicinity of training camps the fascination of the military uniform is proving fatal to the innocence of more than one young woman. Nor is the army proof against moral infection. Military discipline does much for the soldier; but where the salutary influence of religion does not make itself felt, the young man in the camp, whether training for war or resting from battle fatigue, is apt to allow himself a license of conduct that he would not take at home. Many a young soldier returns from war to civic life with health impaired, not by the bullets of the enemy, but by the sword of his own indiscretions. Then, besides, from the very nature of the work, warfare is, to a large extent, little short of brutalizing. The best soldier is the one who puts out of action the greatest number of the enemy. To do this he must stifle the higher feelings of humanity, and practise without compunction the art of military slaughter. He must fight like a hero and kill like a savage, balking at no danger, often expecting no quarter and giving none in turn, shooting and bayonnetting, hurling bombs and grenades that blind and maim and torture where they do not kill outright. In the execution of military reprisals, he often has to descend to the depths of barbarity, repaying cruelty with cruelty, inhumanity with inhumanity, wanton destruction with destruction still greater in kind. All this tends strongly to beget in the heart of the less conscientious soldier a weakened regard for human life, callousness toward human suffering, and a readiness to wreak violent vengeance on the one who may incur his anger. To tone down this fierce impetuosity and harshness of character that will be contracted by many through their participation in the sterner features of this cruel war, will be one of the great tasks to which the Church will have to set her face in the near future.

Over and against these melancholy aspects of the war are compensations, which, if not a complete offset, are still of a kind to encourage and console.

One of these is the marked revival of faith and awakening of religious fervor in all Christian countries.

The material prosperity prevailing before the outbreak of hostilities was not all to the advantage of religion. The sense of divine help was but feebly active in many hearts and souls.

Religious indifference was all too common. But this frightful clash of arms has wrought a profound change. In the military field, where the common daily experiences are in large measure painful and toilsome and galling, where the engines of destruction are so powerful and so varied, where the perils are without number, where human slaughter is on a scale so vast as to sicken and appal, where the specter of death haunts one at every turn, where the value of human life is at so great a discount, the soul must either sink into a crass fatalism or rise to a keen sense of dependence on God. The latter alternative is happily the one that in most cases is preferred. The result has been a marked revival of religion. Both at the front and in the camps to the rear, the Catholic and Protestant chaplains have been kept busily engaged in spiritual ministrations. The altar, often hastily set up against the wall of a half-ruined church, or under the boughs of a tree, never fails to draw a large throng of eager, serious worshippers. Kneeling side by side in silent adoration, without distinction of rank or class or form of service, are privates and officers both high and low, mess-men and mechanics, orderlies, nurses and doctors. Where the services of the chaplain are not at hand, prayers in common are often said by small groups of soldiers.

This religious awakening has been most marked in the French army. Before the war the men of France to a large extent neglected the sacraments, and kept aloof from public worship. It was not good form to be seen entering a church, except for marriages or funerals. But under the frightful hazards of active warfare, religious indifference has largely passed away. "There are neither pagans nor skeptics here," writes a young French soldier at the front. "If a man has five minutes, he is glad to spend them before the altar. Before the war, many were ashamed to be seen kneeling or making the sign of the cross. You find no one like that now." [1] Another writes: "If my friends saw me now, they surely would not recognize in me the mocker who had no belief. I am a changed man." [2]

Of no little influence in bringing about this change is the heroism of the French soldier-priests. It was the fashion

[1] T. M. Kettle, *The Ways of War*, 1918, pp. 201-2.
[2] Ibid.

before the war to treat priests in cassock with disdain, to sneer at them as weaklings and half-men, at times even to insult them. Few suspected the courage and fortitude that lay concealed beneath their calm exterior. It needed the arduous and deadly work of the battle-line to reveal their heroism to others. Their gallant conduct in situations where many a stout heart might quail has disarmed prejudice, and won the admiration of both officers and privates. Where volunteers have been sought for undertakings of unusual peril, they have been among the first to respond. Many of them have received decorations for bravery, and have been cited with especial distinction in the Order of the Day. Some, for their efficiency, have been raised to the rank of officers. What wonder that the mass of the soldiery—themselves an army of heroes—should be drawn to these heroic priests, and should seek through their spiritual ministrations to revive their faith, and renew the religious fervor of their earlier years?

Nor has this revival of faith in the army failed to arouse greater religious zeal at home. Already in the cities and towns and country districts, the people had begun to crowd the churches, and implore divine aid in the face of the national peril. But this religious activity was still further prompted and sustained by the constant communications sent home from relatives in the trenches. These communications breathed the spirit of faith which the heroes at the front had learned to prize. "Father," said a wounded soldier in his instructions to the chaplain what to write in the letter for home, "tell my wife to teach the little one her prayers. That is the best of all." Thousands of messages of a like nature, sent from the front to all parts of France, have reacted strongly on the religious spirit at home. No longer can it be said that in France religion is chiefly the affair of women.

The importance of this quickening of religious life within the nations of Europe and America is not to be overlooked. It saves from the slough of pessimism peoples bending under the burdens of the war. It fosters their hopes, sustains their fortitude, consoles them in afflictions, keeps up their buoyancy of spirits. It prompts them to make generous sacrifices in defence of country; for the love of country, like the love of neighbor, is bound up fast with the love of God. Patriotism

and religion go hand in hand. Each has a share in the prompting of generous impulses, at home and beyond the seas. It is greatly to the advantage of both religion and the common weal that our people should repress narrow selfishness and enlarge brotherly love, that they should rise to higher conceptions of right and justice, that they should exercise the works of mercy to an extent unknown before. In thus exhibiting the spirit of Christ, both Catholics and Protestants have vied with each other in generous emulation. The relief extended to Belgium, Servia, and other stricken lands, the many-sided charity of the Red Cross Association, of the Knights of Columbus, and kindred organizations, the generous support of these great institutions by both rich and poor, the voluntary acceptance of toilsome and dangerous tasks abroad in the service of humanity, all this is a just cause of pride to our country and is likewise a glory to religion.

Another welcome result of this war will be the burning down of anti-Catholic prejudice. The narrow Protestant sectarianism which formerly prevailed in New England and which was strongly tinctured with a hatred for everything Catholic, has in large measure assumed a more liberal tone. But in parts of the South and West still backward in culture, where Catholics are but few, and where the prevailing notion of Catholicity has come from the rabid tirades of local preachers, and from slanderous sheets like the *Menace*, a lamentable amount of prejudice and bigotry is still to be found. Nothing is too monstrous or too absurd to be said of the Catholic Church. It is whispered about that the Church is secretly planning to undermine our republican institutions. It is laid down as a first principle that no Catholic can be a patriotic citizen. They fail to realize how welcome to Catholics of this country is the existence of a free church in a free state.

Now the war is indirectly helping to dissipate this silly distrust of Catholicism. The united efforts of all citizens to equip the nation for war with victory, their common hopes, interests, and solicitudes, their common participation, regardless of creed, in voluntary associations for war-relief, all this is serving to break down the barriers of religious prejudice, to reveal in one another features of excellence not recognized before, to make one another better understood, to bind all into

closer bonds of sympathy and esteem. Our intimate relations with Catholic France and Catholic Belgium have led this nation to recognize the intrinsic greatness of Catholic peoples. It is no longer the fashion to sneer at France as a living example of Catholic inferiority, as a nation of frivolous weaklings and degenerates. With golden deeds of valor and fortitude to the credit of French priests and French nursing sisters, the favorite charge against them of unpatriotic clericalism has crumbled to the ground. There is no finer type of patriotism than theirs to be found.

It is especially to the non-Catholic soldiers in our army that the true worth of Catholicity will be brought home. In an army having a proportion of Catholics as high as about forty per cent, the young men ignorant of true Catholicity are being placed in situations where their religious horizon will be enlarged. Having been brought in large numbers into fellowship with Catholic young men, they are beginning to learn that Catholic soldiers can be brave, honest, upright, and true to their country. Friendly companionship will open the way to an acquaintance with Catholic belief and practice. The untiring zeal of the Catholic chaplain and his salutary influence over the brave young men who look up to him as their spiritual father cannot but make a deep impression on them, and turn their attention to Catholic devotions. And when, in far-off France, they may be led by an awakened interest to visit the grand old churches and to see the beauty, and feel the spell, of Catholic liturgy in all its solemn grandeur, they will look back with feelings of sadness and disgust at the distorted picture of Catholicity which was set before them in the meeting-house at home. It may be the lot of some to come as patients under the tender care of Catholic nursing sisters, in France, or perhaps in Germany. They will then come to realize the true Catholicity of a divine charity which makes no distinction of creed or tongue, which treats with equal tenderness both friend and foe. Some of these young men, stricken with a fatal illness, may find such a religion good enough to die in. At any rate, those who return home will bring them a knowledge and an admiration of Catholicity that will go far to dissipate prejudice against the Church in this country.

Another hopeful outlook for Catholicity may be found in the new order of things politic that will result from the war. Religion thrives, not in war, but in peace. This war, appalling in its enormous range of destruction, has brought home, as never before, to civilized nations the supreme importance of laying the foundations of a peace that no nation, however strong and ambitious, will be able to subvert. The proposed league of nations for the prevention of hasty declarations and acts of war will probably be instituted, and, once established, may prove an effective means of bringing about this much desired end. With limited armament and limited conscription for every nation, with secret diplomacy forever done away, and with commercial competition and territorial expansion kept within the bounds of international equity, there is good reason to hope that race antagonism will be set aside, and that the nations of the world, both great and small, will be bound together in mutual interest. International amity, once established, will be of priceless advantage to Catholic progress.

Even the tragic fall of the Russian empire seems destined to serve the cause of Catholicism. Had the Pan-Slavism been attained, had the intolerant dominion of the Czar been extended over the Balkans and the Slavic portions of Austria-Hungary, millions of Catholic Slavs would have been hopelessly torn from the Church and put by force under the jurisdiction of the Holy Synod. On the other hand, it is only the autocracy of Czarism that kept many of the Russians from coming over to the Catholic Church. In 1905, when freedom of worship was proclaimed in Russia, nearly half a million subjects of the Czar sought communion with the Church of Rome. At once the Holy Synod took alarm and the decree granting religious liberty was recalled.

And now the mighty empire is shattered. Czarism has passed away, never to be restored. The discordant fragments, themselves great, are being remade into a number of separate nations. Of these the Lithuanians and the Poles will rejoice that they may now practise without hindrance the religion of their fathers. The many millions of Ruthenians in the new Ukrain state, no longer under the jurisdiction of the Holy Synod, may follow the example of their Ruthenian brethren in Galicia, and seek reunion with the Church of Rome. Kieff,

in early times the center of Slavic Christianity, may become once more the flourishing metropolis of a revived Slavic Catholicism. What the fate of the Orthodox Church will be in the northern part of Russia is not easy to say. But if it can free itself of Bolsheviki misrule, and if order be soon established, the probable recognition of freedom of worship will pave the way to numbers of Catholic conversions. It is the view of Archbishop Szeptychy, Uniate Ruthenian Bishop of Lemberg, whose knowledge of Russian conditions is extensive and profound, that the chief obstacles to a Uniate Church in Russia should be traced, not to a hostile Orthodox clergy, but to the intolerance of the Czar.

Thus may the Church, through the wonderful workings of Divine Providence, be destined to rise above the ruins of this war with boundaries enlarged, with influence increased, with strength renewed like the eagle's, and with a fruitfulness never before attained.

CHARLES F. AIKEN.

Catholic University of America.

PRIESTS AMID THE INFLUENZA EPIDEMIC.

THE general distress brought about by the war conditions throughout the land is at the present moment greatly heightened. The epidemic Influenza is gradually sweeping over the country and decimating the population already weakened in man power by the absence of soldiers, physicians, and nurses in camps at home and abroad.

All this has come upon the nation unforeseen and against the calculations of those to whom the ordering of our commonwealth has been committed. Whatever view the individual may take of the ultimate outcome of the present conditions, with the spread of distress, disease, and demoralization in many directions, it is plain that the hand of God is overturning the designs of men for earthly and material dominion. Almighty God frustrates man's strife and strivings, and shows us the futility of ambition by bidding us look to the end of things. No thoughtful person can ignore the fact that countless thousands are thus being saved from final destruction. Death, which confronts us everywhere, is a warning that calls

for measures to provide for the soul, for spiritual improvement. All the gathering calamities are admonitions of our Heavenly Father, bidding us put in order the house of our soul. The world is attending a great mission in which the cry of the prophet is repeating itself to the echo: "Hear, I beseech you, my words, and do penance."

In this warning from God to bring back the nations to the sober reflection that the end of earthly things is death, and that it behooves us to prepare for the real life that is to come, the priest is the authoritative and responsible guide. He leads the individual and the flock through life to death, and through the gate of the tomb to eternal life.

At the present time this priestly function and duty demand heroic efforts, if we mean to be true to our call and profession. Thousands of priests have offered their services to the forces on the battlefield and battleship, as chaplains, or for the hospital corps, or even for the fighting line, because they could thus hope more easily to benefit their brethren by their sacramental ministrations, as well as by their example of prayerful meeting of death and of the military hardships.

In all this there is a certain sense of heroism which has the semblance of reward even in that it is a manifestly noble deed undertaken out of the love of our country and of our neighbor, whence the promise of eternal recompense: "Because you did it to these my least brethren". But in the ministry of the priest who remains at home, chained to the daily routine of parish work, there is no such gilding round the edge of the duty that acts like the cloud bringing refreshing rains to the parched earth. In the call to the sickbed, above all in the large cities with their slum districts, their poverty, and squalor and gloom, where the poor are huddled together in dire distress and without medical aid, there is a higher heroism demanded. The applause of the honor list is not there. Yet we who work for a Master who sees all, who is rich to reward, and true to His promises, can have no hesitation in throwing ourselves promptly and with the utmost zeal and sacrifice into the service of our stricken people of whatever rank and condition, at any place where we may find actual need.

There are temptations that beset our path under these circumstances in the pastoral work before us. The weariness

caused by being called upon at any hour of the night or day, deprived of our ordinary comforts, often hampered by ailments of our own which only God and ourselves have known, is potent to weaken our courage. More trying still may be the thousand littlenesses of disposition in those who claim our services. The irritation thus begotten may rouse a sense of impatience, of harshness that can lessen the benefit of our consolations and strip them of the soothing compassion which befits the good shepherd under all conditions. Every priest knows these temptations; and if ever they must be guarded against, it is at the present, so as not to destroy the grace of our holy ministry to those who will bear away with them into eternity the impressions of the last acts of Christ's ambassador.

Among the difficulties that present themselves to the priest who has set his mind in the groove of duty and who would faithfully observe the prescriptions and customs of Holy Church, there are the occasional obstructions to carrying out what seems under normal conditions a sacred obligation. It is well to remember that the charity which makes room for weakness, or even prejudice, or the hardships that rubrical and ceremonial prescriptions impose, is broad in its interpretation, and allows the priest a wide discretion in all things that are not of the essence of sacramental institution. We may have to dispense with reservations, with customary prayers and rites, with the necessity of securing explicit promises of restitution, of validating marriages in ordinary form—because of deathbed conditions. We may have to omit the demand of auricular confession where it is calculated justly to scandalize or betray the *sigillum*, or where it causes delays that endanger the administration of more essential rites. We may be forced at times to allow the bodies of the children of God to be buried in unconsecrated ground, or without absolution. In all these matters the discretion of the priest is of paramount importance; these abnormal conditions call for leniency, for great charity. Prayer will supply often where the hand or the presence of the priest cannot reach, and it is well to gather about us a band of children or of those religious who cannot aid us otherwise. Thus they may sustain our arms in the work of mercy that is our absorbing duty at the moment.

That duty extends in many cases to the corporal works of mercy as well as to those of the spirit. A priest who is punctilious about his parish boundaries, when there is a cry for help from those who are at the brink of the grave, is a hireling. To ask for a doctor's certificate, or to make any question about the degree of illness that calls for our assistance, gives the impression of cowardice under present conditions, even if we have met a hundred cases not actually in need of our services because they have overestimated their own danger. No one can tell what the symptoms of the prevailing epidemic may bring. It is therefore a duty to do everything to prevent the loss of those sacramental graces which the Catholic rightly covets for his last hours.

The priest who is prepared to give medical and other temporal aid to the stricken is a doubly efficient guardian of the flock of Christ. He has not only the promised reward for eternity, but is sure to gain the gratitude of his people, which is the most consoling thing for a priest to have when he himself comes to die. There are certain safeguards against the disease for the attendants at the sick-bed. Some doctors prescribe the wearing of masks to prevent the inhaling of the germs. Perhaps there is really little need of such precautions for those who do not habitually stay with the infected; and to most priests they are repugnant as suggestive of a timidity which is warranted only in rare cases. But whatever precautions are used by the priest, let him be generous in providing the people to whom he may be called with such assistance as will protect them from harm.

Often there is need of drugs, of conveniences, even of the necessary food in the homes of the poor who are the special care of Christ and His priests. The priest will see to it that he does not spare the means to supply to the least of God's poor what he may need some day himself.

In some cases it may be required, apart from personal care, to provide emergency hospital service. Here too the influence, as well as the generosity of the pastoral clergy, is expected to come to the aid of an afflicted population. It has been said that men and women who had offered themselves for service in soldier's camp and ambulance corps, have refused to aid in their own immediate surroundings. The lack of the glamour of

heroism cannot influence the true followers of Christ. There is a church in Paris, the Sainte Trinité, in the vestibule of which a marble slab inscribed with red letters reminds the visitor that during the Franco-Prussian war in 1871, when Paris was being bombarded, this church suddenly, even while the Holy Sacrifice of the Mass was being celebrated, was converted into a hospital. It happened that some stretcher-bearers, finding no place for the wounded soldiers who were being mowed down along the ramparts by the bombarding hosts, brought their dying brothers into the vestibule. The priest at the altar, on being made aware of the condition, turned toward the congregation, and lifting his hands bade the devout people then and there to ward off the thought of desecration by dedicating the temple of the Lord to a home of charity, by consecrating it a hospital for their brethren's service. Then he went a step farther, and called on all present to vow their personal service as nurses and helpers of the wounded who should be brought there. A mighty chorus arose from the congregation: "We vow". The church became a hospital for the time being. When the war was over, the church was rededicated to the service of the Most High, and from a house of charity it became once more the house of worship for the God of Charity. To-day the splendid paintings within it remind the worshipper of these facts; for everywhere along the walls the eye meets the images and emblems of the love that ministers to the sick and the needy and the dying.

We priests have opportunities not only of serving but also of inducing others to a like service. The example comes from every district in the East, where the epidemic began. Parish schools, convents, club rooms, and many private residences have been turned into emergency hospitals. Like the great hospital of the famous Doctors Mayo in Rochester, Minnesota, which had its origin in the tactful charity of the Sisters of St. Francis, who turned the schoolrooms into clinics, many a home of teaching has suddenly become an asylum of mercy under the inspiration of noble-minded pastors and their assistants. When the present epidemic began, the large Seminary at Boston, as we understand, was immediately turned into a hospital, with a staff of many nursing sisters who had

been engaged in teaching. In Philadelphia all the non-cloistered religious, with the advice of the Archbishop, set out to serve not only in institutions for the sick, but in the homes of the stricken people, and in the municipal hospitals for the poor. A call to the students of the diocesan Seminary for volunteers to dig graves, because hundreds of unburied bodies were lying at the cemetery gates, found these young levites, one and all, offering their services as real brothers of Mercy. They distributed their forces under the leadership of their rector and professors to do the unaccustomed work of digging trenches for the dead regardless of danger from contact with the half-decayed bodies.

These are records worthy of the Catholic Clergy, and to be emulated everywhere.

THE PRIEST IN HIS SOCIAL RELATIONS.

OF the two spheres, the Sanctuary and the outer world, in which the priest is called to exercise his ministry, the world with its weakness, its sin, its warfare under false standards against God, is by far the most important in its appeal to the sense of priestly responsibility.

In the administration of the Sacraments it is God who acts. The merit, the effect *ex opere operato*—all but the mechanical exercise of certain prescribed acts and words—is the direct result of Divine operation. It requires no extraordinary gifts of mind or heart or even body to say Mass, to anoint the sick, to absolve the penitent. Immeasurably great as are the treasures of grace conveyed through these mechanical acts, the latter demand for their actual operation neither talent nor merit, nor even devotion. The great institution of the Church, with its altar, its sacramental appointments, the gate and vestibule through which men are recalled to return to their heavenly Father, was established by Christ without need of man's essential coöperation, and it is kept intact from change and destruction to the end of time, by the indwelling presence of the Holy Ghost.

There is, however, something that God does not, cannot under the present endowment of man's free will, accomplish by His direct operation; and that is the bringing of men into His

Church, where the priceless gifts of His Real Presence, the precious knowledge of His saving wisdom, the secret of endless and truest happiness can alone be found on earth.

Although the Creator plants in every heart the latent desire for these benefits, since He has called man to enjoy the happiness of heaven, yet does He leave it in the hands of men, and of His priests by special appointment, to direct the erring human soul to the treasure house, to show the approaches to it, to open the gate, and to fill the longing heart of the earthly pilgrim who has reached through Baptism the goal of the true Church.

The priest's chief office, therefore, apart from that which he accomplishes almost mechanically, is to attract, introduce, and attach the souls of men to God. And that function of the holy ministry requires intelligence, devotion, labor.

This is not all. Man is a free being, who may say "No" even to the expressed will of God. He is a social being in whom the physical and spiritual are so adjusted that the mind and the will, which make up the soul, are reached ordinarily only by an appeal to the outward senses. It follows that in order to draw, introduce, and attach man to God, we must make appeal though his eyes and ears; we must take him by the hand of fellowship, gain his confidence, and hold it by physical and material means. Even God could not do this without man's coöperation, omnipotent though He is, so long as He remains invisible. And if He has chosen to accomplish this necessary work of attracting His creatures to Him by means of human, physical qualities, it follows that their use by the priest is of paramount importance, not only in determining the end God had in view in man's creation, but also in gauging the merit and value of our priesthood as a means of salvation for all men.

The actual extent of the wondrous design of the Incarnation must convince us of this truth, that God in becoming man acted out a plan, in which the social life of the priest is portrayed in lines so definite and yet so adaptable that they apply and appeal to every age and condition. The Redemption with its tremendous results might have been accomplished, even if Herod's cruel design had succeeded, and the frail Babe of Bethlehem had been offered in bloody sacrifice on the altar

of Mary's stainless heart. But God wished to do more. He wanted to perpetuate that instructing, attracting gentle figure which He had assumed from the flesh of David's Immaculate Daughter, so that everywhere—not only in Palestine—and at all times—not only in the days of Caesar Augustus, the blessings of an *alter Christus* might be accessible to the straying and weak children of men. For who of us might not be tempted to say: Lord, why didst Thou give to the people of Palestine and Egypt the privilege of the grace of Thy gentle and helpful presence? Had I but seen Thee walk the earth; had I but felt the touch of Thy healing hand; had I heard even at a distance the sounds of Thy inviting voice, I should not be as I am to-day. Why were Peter and John, and Magdalen, and aye even the thief Dismas, with his load of crime, permitted to catch the living grace that issued from Thy human presence on earth, while I with all my longings for Thy beauty and Thy love am bound to yield my poor sluggish faith to Thy veiled Eucharistic Presence, which still leaves me cold and without the burning tears of sorrow for sin, such as Thy blessed glance called forth from Thy disciples of old? The answer comes very plainly. Christ has left His humanity on earth in the form and figure of the priest. And lest he who is solemnly anointed for the task should forget that he is the *alter Christus*, God reminds him of it day by day at the altar, where He feeds him with the very Body and Blood of His Divine Son made Flesh; where every day God bids his ambassador recall the message He has given Him to represent Him, the Christ, the eternal Priest. And that message reads: "This is the will of my Father that sent me: that every one who seeth the Son and believeth in Him may have life everlasting."

The records of the life of Christ tell us that He said but a single Mass. We know that He preached in the synagogue of Galilee and sometimes in the temple; that He healed the sick in the vestibule of the Sanctuary or on the high roads to the Temple. This is all we are told regarding the pastoral activity of Christ so far as it represents the actions of the priest as minister of the sacraments. But, meager as is the outline of the precious life of Jesus, given by the Evangelists in other respects, it is filled with the account of days and nights which

He spent in converse with the people. He taught them on the mountain side, and in their houses; by the seashore and in ships; early and late. He fed them and concerned Himself with their temporal needs at home, in the desert, and on journeys. His very first miracle, in which Our Blessed Lady has part, is an act of kindly forethought lest the joy of the marriage feast be darkened by the material wants of the young couple about to begin their domestic life. Thus did He take part in their daily cares, making His recreation with them, playing with their little children, when His disciples thought He ought to preach; dining with the great ones, when sinners and sufferers were waiting at the gate. He had His friendships, linking to Him in a holy communion souls like those of Lazarus and Nicodemus; Martha and Mary; John the Beloved, and James and Peter.

So Christ drew men, bound them to Himself, not in mere gratitude, for He foresaw how easily the fickle display of Palm Sunday might be converted into the humiliation of Good Friday. No, our Lord bound men to Himself by a lavish spending of Himself, that perchance they might remember His goodness at some time, on their deathbed if not before, and be moved to implore a last mercy to let them enter into His kingdom.

His priests, now, He has left to take His place, not merely to say Mass, to spend the sacraments, however devoutly that may be done, but also to draw men as He sought to draw them, for the sake of their souls. And this is to be accomplished by those natural, external, social means which He Himself employed to that end. This constitutes the larger scope, the greater power, in a sense, of our priesthood. And it means this, that the worth and merit of a priest lie in his appearance, his speech, his manner, his outward human acts, because by these he attracts or repels.

How these qualities are developed, and what are the marks of their efficient use in the pastoral ministry, we are taught in books. Ascetical writers picture for us the perfect priest as one who, in his social intercourse with the world, manifests exalted virtue, gained by long self-discipline in retirement and daily meditation. Most of us, however, feel that that standard of priestly holiness is not ours, however much we may

covet it. We lack perhaps the fine grain for the development of those admirable and heroic virtues about which we read—of the man of God, walking and conversing in the Divine Presence, the priest whose voice is a prayer, whose salutation is a benediction; whose movements of angelic modesty and divinely inspired charity are a perennial sermon. We are, most of us, mixtures rather of virtue and temperament. Pious, yet somewhat worldly; kind, but impulsive; interested in good works, but loquacious and noisy; generous, but anxious for applause; willing to labor, but sensitive to criticism; obedient, yet courting changes and appreciation. But in this, thank God, we are no worse than the Apostles, even their head, Peter, or the most beloved of them, John, when they disputed about precedence or shirked humiliation, or followed impulses of zeal which made our Lord say "Avaunt, Satan."

Other faults of disposition we may wish to change, but until we shall have done so and while we regret them they are blessings; for they remind us that we are human, and they sometimes keep up the courage of our followers, since we must be leaders; they show we are not taking them to heights that are beyond their own humble efforts or strength. Such defects apart, there are certain qualities which we cannot do without, because they belong essentially to the man, the true man in social life, whether priestly or not; and only the true man is called to represent Christ. And by the same token there are other traits which are essentially unmanly, and therefore unpriestly. If we had to sum up the virtues that are necessary to make the mission of the priest in the social order successful, we might in briefest and most practical fashion assume them to be comprised in these four: truthfulness, good will, good manners, and prudence.

They need hardly be dwelt upon, for we realize their significance, and our life among our own people constantly reminds us of them in one way or another. A few aspects of them deserve to be emphasized, however.

By truthfulness is not merely meant that a priest should speak the truth: he should live it. If he is the man who represents Christ everywhere and at all times, there can be no honest cloaking of his identity or hiding of his mission. Not that he should always flaunt the character of his priesthood, as

though it were necessary to secure him respect and the privileges of a superior calling. It is often, perhaps, wiser to forget that part, and to take a hand in the defence of true principle, of honesty and of weakness as would any gentleman. For this habit of truth and genuineness appeals more than any other good quality to the average American, and makes him respect our religion, of which he may otherwise be ignorant, or which he is apt to identify with some sort of sentimentalism. A straightforward yet moderate, if not dignified, approach, which betrays the reserve power of cordiality, is likely to win for the priest a hearing in the thousand avenues of public life in which he must be interested if he is interested in the welfare of souls, whom it is his special mission to gain for Christ. We are all appreciative of this fact, and hence we are readily moved to take part in enterprises for the betterment of others. For example, we are interested in missions for the Indians, the Chinese, the African. Our missionaries spend their health and collect wealth for the sake of conversions. Often, after toiling for years, they count no other success than to have gained the good will of the natives, by giving them trinkets, by curing their ailments, by attracting their little children. Our missionaries in Canada and the West spent years in acquiring a knowledge of the language and ways of the Indians; they had to hunt with them, run with them, fight with them, and, what is harder, always bear with them. In China, the Society of Jesus sent some of their most learned men to devote themselves to teaching astronomy and mathematics, until they had gained the respect of the emperor and were vested with the robes and dignity of mandarins; then only did they hope to make converts. It is the same story everywhere.

In the United States of America stands the priest in the midst of millions who need conversion, need to be attracted to the Catholic Church. Here he stands, not poor, not ignorant of the language, not in a climate that makes his life a constant silent martyrdom, not in the midst of hostile, ignorant, and savage pagans; but in a land of freedom, of bounty, of little if any sectarian rivalry, with every facility of ready access to the men who need him, ready for a benevolent and intelligent hearing. The average American is neither a fanatic, nor a pessimistic stoic, nor a savage, like the aborigine or

the Oriental pagan. He is indeed materialistic and utilitarian by open profession. But he is also fair-minded, intelligent, and on the whole free from those ingrained prejudices which have reddened the chapters of persecution in the history of the Catholic Church. Dr. William Barry, in an article in *The Atlantic Monthly*, gives a fair characterization of the present day American as he sees him in our public life and literature. "The American," he says, "believes that man is by nature good, by destiny perfect, and quite capable of saving himself. The Commonwealth is their goal, business their way to heaven, progress their duty, free competition their method. Mystery, obedience, self-denial are repugnant to them. But (and this is the distinguishing trait of the present-day American) they admire self-discipline, as when a man rejects what is discreditable, or when, in deference to a lofty ideal, he practises temperance, or makes sacrifices for liberty and universal peace." Here then is the secret by which the priest may reach splendidly gifted souls, and, by offering them the hand of fellowship in social life, draw them to the ways in which God meant man to build his fortune. We may not always succeed in making converts. But is it not opening the way to Divine mercy for many who will not profess our faith, within our own hearing, if we gain their good will, and by doing so lead them to help us to build our churches and fill them by spreading good report of us. They will, if not help us, at least cease to hinder us; they will, if not by coöperation, at least by remaining passive, prevent a prejudiced class of legislators from invading the right of conscience, from taxing our institutions; they will often, indirectly, if not actually, aid us in endowing our hospitals, orphanages, refuges, and every kind of charity inspired by the genius of Christianity.

Our preaching, even to mixed congregations, can reach only a small percentage, and that of people for the most part already well disposed toward us. But our going out to meet men not of the household, in what seems to be only social intercourse, will tend to make them know us and our aims better than they do at present, and we sow at least the seed of faith near them and bring on them the prayers and blessings of the Catholics whom they unconsciously benefit.

Let us not forget it. The key to the society of men is good will, manifested in speech and bearing, without punctiliousness, without that exclusiveness which marks the lines of intercourse sometimes by religion, or by parochialism (of which there are many kinds), or by nationalism. Into the world of social life, where the priest's very presence as a man possessed of the virtues of his profession, and without pretension, leaves a good impression, we require ordinarily no other passport than that common urbanity which is begotten of charity or good will. Only, it is necessary that we be interested with an intelligent and appreciative interest in the movements for general betterment and civic welfare. It will not do to say that we have our own people to look after, and that we have these well in hand; that our men go to church and our women are frequent communicants; that our children are secure in the schools we have built for them at great sacrifice. We need, besides all this, to protect our precious acquisitions. For the men are in danger of becoming a prey to Socialist agitators; our young women in factories and stores, and in the public service, are in danger of being contaminated by converse with agnostic companions which, if not foul and blasphemous, is often more dangerous because it seems a harmless questioning of religious truth and sows the seeds of doubt. The pastor's (or, I should say, the priest's; for with us every priest shares the pastoral responsibility) influence with the proprietors of our great industrial, journalistic, political, and mercantile workshops, goes a long way in protecting the interest of our faithful people, and their respect for holy Church.

But good will is manifested by good manners. I do not mean those esoteric customs which are called the rules of fashion, and which, being the fashion, are merely temporary and conventional conceits. For though a priest may be bound to respect even these points of conduct, as he is bound to respect prejudices in the weak generally, his own standard of politeness is far higher. Charity is to be the perpetual garment of the priest, and charity prompts thoughtfulness as to the feelings, belongings, personality of those round us; not because they are wealthy or powerful or can help us to some special temporal advantage, but because they are God's wards entrusted to our keeping, and whom without any exception God wishes

us to draw near to Him, and if possible to hand over to Him for eternal companionship. Farnal describes a gentleman as "one born with the godlike capacity to think and feel for others irrespective of their rank and condition." Hence in the exercise of this good will there are no degrees, so far as the true priest is concerned. The lowest are as worthy of our service as the highest, and all the more because of their greater need. As Farnal says, the true type of man is he who possesses an ideal so lofty, a mind so delicate that it lifts him above all things ignoble and base, yet strengthens his hands to raise those who have fallen no matter how low. It is the badge of our priestly character to be like our Lord Christ also in this that we can be and want to be servants: "You call me Lord and Master," etc.

It is sometimes easier, however, to forget charity than to forget manners, for the man, priest or laic, who offends against social proprieties, for example, by becoming angry in public, is quickly reminded by the censors of society that he is vulgar, even though God may bear with him for being inwardly uncharitable. Yet even losing one's temper in public is more easily forgiven by men of the world, whose good will it behoves us to cultivate, than that undue habit of self-assertiveness which seems to proclaim those special prerogatives to which our position among the faithful within the Sanctuary entitles us as God's representatives. We cannot assume, because they are not of the faith, that men will yield to us a certain preference and consideration, of which they do not recognize the reason, unless it appears in our superiority of talent, virtue, or manner. Hence it is unwise to insist upon any preference, and that even with men who, though Catholics in name, do not spontaneously yield it as an evidence that they regard us as their superior. Remember the principle of St. Paul: "Charitas non quaerit quae sua sunt."

For the rest, there is only loss of dignity and hence of influence in ignoring the standards of public decorum; and we priests are perhaps in greater temptation than most men of forgetting this fact, because these requirements are not insisted upon by our people, who know that we possess a divine treasure which they share and which therefore makes them feel secure of our benevolence, whatever the appearances to the contrary.

Justice and punctuality in meeting the obligations, whether financial or other, which we have contracted; a certain readiness to overlook what is not intended as offence, however it may annoy us; disinterested willingness to coöperate in promoting or sustaining any movement for the common good are all evidences of that good will which paves the way for a priest's influence.

There is one danger connected with the effort to maintain the good will of the public in social intercourse. It is to be counteracted by prudence and tact. Much intercourse with men of the world is apt to beget on the one hand familiarity, and on the other a tendency to cater to secular influences which tie the priest's hands, besmirch his reputation by identifying him with the reputed misdoings of those whom he is known to influence; and thus he may become more and more a prey and a servant to speculators in business, intriguers in politics, or the mere friends of good cheer, who share with him their banquets and cigars but demand the toll of his being reputed like them in their manner of life. There are certain associations which we cannot share without being in danger of priestly or spiritual shipwreck; and the worst of such dangers is that we drag down with us others, even those who would wish to help and save us from loss of reputation.

A less signalized danger of social attachments is that which extends to more innocent groups or individuals of the laity, most often in the parish, but sometimes out of it, and sometimes out of the fold. It springs from seeking not so much to benefit others as to recreate ourselves. When we seek recreation outside the priestly circle, we find ourselves the centre of interest. We are expected to talk. Now when we are in quest of enjoyment, we are not inclined to talk about the things of Christ; those who know that we are seeking enjoyment are not, even if they are themselves spiritual-minded and have reverence for our priesthood, inclined to broach the things that savor of Christ. Vulgar belittling or defamation would be out of the question with any self-respecting priest. But the innocent recital of facts that happen in the parish and in the parish house, the sayings and secrets of brother priests, are not so sure of being out of the reach and safety of communication. Often enough dame gossip is set awalking in our tracks and in the

tracks of our nearest brothers in Christ, destroying, by that inevitable magnifying process which follows upon gossip, the good reputation of Christ's ambassador; bespattering the white robe of the Spouse of Christ, not with the roadside dirt and mud that may be brushed or washed off, but with a spray of the burning acid of detraction that knows no mending or cleansing.

On the grosser social mistakes which hinder the influence of our priesthood, I need not dwell. There are evidences that the Catholic Clergy of America enjoys the esteem of the public beyond other representatives of religion. This is chiefly due, probably, to the fact that we have a better opportunity of meeting in immediate social intercourse all the various classes of citizens, both within and outside the Church. Nevertheless the world does not know enough of the average faithful priest, and we can much enhance the influence which we wield in view of our sacred profession and aims. Of this there is ample testimony in the good will that is shown priests by men who, otherwise alienated from us, come to know the priest through some accident of public or personal intercourse. By regulating our social converse, and by widening its circle at every suitable opportunity, we can best teach the truth of Christ and His Church, through open, charitable, and public-spirited conduct, in which generosity, urbane manners, and prudence of speech manifest themselves. To gain the hearts of men is the first condition of successfully leading them.—" Prius compara tibi claves cordium quam aurium aditum tentes; in hoc consistit caput et compendium sacrae artis."

FRA ARMINIO.

PALESTRINA, "PRINCEPS" OF RELIGIOUS MUSIC.

IN the Instruction of Pope Pius X on Church Music we read that there are two styles of music appropriate for the services of our churches. The first and foremost is the sublime Gregorian chant, the real liturgical music of the Church. This chant adapts itself by its very nature to the liturgy more readily than any composition in the modern style. The reason is very evident, for the chant was composed for the liturgy. Its melodies are just the right length, neither too short, nor too

meager for the solemn services of the cathedral, nor too long and impracticable for the ceremonies in the ordinary parish church. Moreover, the text is entire, without omission, repetition, or mutilation of words. There can be no doubt that it should be given the preference over all forms of music for church services. Being the handmaid of the liturgy, and the Church's own special music, it became the favorite music of the Christian people. The Church has repeatedly recognized it as her own special music, one with the liturgy, and has made it clear that it satisfies all the requirements of her solemn functions. It is sad to witness in these days the little appreciation of the chant by our Catholic people, much as we would like to excuse the ignorance, on account of the lack of study and practice.

There is another style of music recommended in this famous Instruction on Church Music, and that is what is known as Polyphonic music. This is a style of music as little understood and as little appreciated by the ordinary listener as is Gregorian chant. The music that is common to our ears in these days, and which has become as a second nature to our musical taste, is what is known as Monophonic music. The folk song, the common music of the day, before the advent of polyphonic music, was written in this style. It was but a simple melody accompanied on some instrument by a few primitive chords. Later on, voices took up the tones of these chords, and sang with the melody, which stood out prominently. When this style of music forced itself into the church, musicians and clergy alike realized how unsuited it was for the divine services. This gave rise to a study of a different style of music, in which each one of the parts could be strongly individualized, thus overcoming the prominence of one voice or melody. This style of music was called the many-voiced or polyphonic music. Another reason for the development of ecclesiastical music along the lines of the polyphonic in the early centuries was the delicacy manifested by the people singing the same style of music for the services of the church as in their ordinary folk songs, dances, and music of the day. They considered the style of the latter too profane and vulgar to find a place in solemn church functions.

There is no doubt but that Gregorian chant has always been considered the true and preëminent style of liturgical music. Notwithstanding the high regard that the Catholic Church has always had for the chant, she has not forbidden all other forms of music as unworthy of her services. On the contrary she welcomes, whether in music or in any of the other arts, anything that will increase the solemnity of her functions, and raise the mind and heart to God, provided the liturgical precepts are not violated. Hence we find, in the early history of the Church, popes using the term " Cantus Musicorum ", which comprised in its meaning several styles of music suitable for church services. This term implied choral chant, figured and measured music. Polyphonic music was included under this second head. Let us examine the true character of polyphonic ecclesiastical music, and what claims it has to be considered suitable music for church uses.

The term polyphonic is applied to that style of music in which two or more different melodies are sung simultaneously, yet form perfect harmonies pleasing to the ear. Hucbald, an humble Benedictine monk, a native of Flanders, born about the year 840, was the first to write in this style, to treat it methodically according to fixed principles. He gave the name " organum " to the ensemble of voices. Later on and up to the twelfth century, his system was known as " counterpoint." It was given this name because the Gregorian melody, which was the only melody used at first, was called " cantus firmus," that is a firm fixed chant. It also went under the name of " cantus planus ", or plain chant sung with other voices. The note of the melody was called " punctum " and the notes forming the melodies to be sung with the given melody were written above and below the fixed melody; hence the name " counterpoint ", or " punctum contra punctum."

It was, then, from this primitive form of measured music, first thought of by the monk Hucbald, that the beautiful structure of polyphonic music arose. It occupies the place of honor among all the different styles of figured music. The first great culmination of the polyphonic style of music is found in the works of Palestrina. Hence this style of music has been called the Palestrina style of composition. It was he who brought it to its highest state of perfection and popularity.

The one great reason of its unique position in ecclesiastical fields is that its first melodies were taken from the strictly liturgical music of the Church, Gregorian chant. In the time of Hucbald, Gregorian melodies alone were used in this style of music. The polyphonic music of Palestrina contains motifs of plain chant brought into measured time. Its tone system, its character, its spirit, all are derived from the solemn chant of the Church. The whole history of polyphonic music shows that it is essentially religious. From the very beginning, until it reached its sublime heights in the compositions of Palestrina, it was nurtured under the wing of the Church. Nearly all of the composers of this style of music were monks, or men attached officially to some church institution. They were in the service of the Church, and they gave her what was best in them, their greatest musical efforts. The first polyphonic compositions were based upon Plain Song melodies, and the words were taken from the Bible and from the liturgy of the Church, their meaning and their spirit being reflected in the melody. Polyphony may truly be regarded in the same light as the literature of the Bible. Bible literature is inspired prose poetry; polyphony is inspired prose music. Its beauty and religious character are due to the fact that no one voice has the melody, properly so-called, to which the others merely form a harmony. Every voice is absolutely independent, having its own independent melody, and together they form one grand harmony which ascends like incense before the throne of the Most High.

The Protestant Reformation brought about a movement in the Church which had for its object the correcting of abuses and reforming of discipline. This movement found expression in the Council of Trent. Not the least among the topics discussed at this council was that of church music. Many abuses had crept in and were disclosed to the council by an investigating committee of eight cardinals, appointed by Pius IV for that purpose. It was through the efforts of this council, to bring about a reform in church music, that the name of Palestrina became famous for all time. Church music at this period was of such a character, the abuses so flagrant, that the council was tempted to forbid all styles of ecclesiastical music, except the music to which the liturgy was wedded, Gregorian chant. In fact, the greater number of the cardinals voted for the sup-

pression of all figured music as well as measured music for church purposes. Plain chant seemed to be the only music worthy of the name that could with propriety be used for divine services. Several of the cardinals came to the rescue of figured music and forced the council to give it a hearing. It was decided to prohibit the use of such music in the church, unless some means could be devised to make it more devotional and better suited to its purpose. It was the supplying of this want that made Palestrina famous, yea, the savior of figured music in the church. Already he was hailed as the greatest musician of his time, and as the chief composer of all Italy, if not of all Europe. He had been organist and choirmaster at the church of St. John Lateran, Rome, and just at this time was choirmaster at the church of St. Mary Major. The committee of cardinals, commissioned by the Council of Trent, requested Palestrina to write a mass in figured style and submit it for trial. This was no easy task. With the sentiment then arrayed against figured music in church services, this responsibility was crushing. This mass must show beyond all shadow of doubt that artistic figured music was not intrinsically without devotion. It was to assert the right and the justice of figured music to its share in contributing to the beauty and solemnity of Catholic worship. As the art of music hardly existed outside the church in the sixteenth century, the fate of all music, not only of church music, hung in the balance. The attempt of Palestrina to uphold the rights of figured music meant so much for the art of music that upon its success or failure depended the very existence of this art as an art. The art of music was so closely bound up with the liturgy that any stand that the Church would take in regard to it, would mean its continuance or discontinuance as an art.

When the test came, Palestrina submitted not one, but three masses. After composing two masses he did not consider that he had vindicated the cause of true church music. He set to work to portray all the pious feelings of his noble soul, by bringing into being a mass, " devout, full of life, majestic, angelic, suppliant ". This was afterward known as his famous " Missa Papae Marcelli ", his masterwork. These three masses were submitted and sung privately to the Cardinal commissioners of the Council of Trent. In these masses Palestrina

had succeeded so well in subordinating technic to expression, and in eliminating all extraneous matter, that he was hailed as the greatest musician that the Church had ever produced, and honors and gifts were showered upon him. All of these three masses were greatly admired by the Cardinals appointed by the council, but without dissent they all chose the third mass, the famous "Missa Papae Marcelli", as being the most perfect embodiment of pure church music, the ideal that had been so long sought after, but which figured music had not yet produced. It was sung for the first time in the Sistine Chapel, in the presence of Pope Pius IV, whose admiration of it was expressed in these words: "It must have been music like this that the angels sang to St. John in his vision of the New Jerusalem."

Victory for figured music in its struggle for recognition by the Church had at last been won. There was no longer any question as to its right. Palestrina's great mass became the model for all future generations of composers in their efforts for the well-being and preservation of pure church music. By the immense number of his compositions, principally of his masses, and by the fertility of his invention, Palestrina placed the music of the Church at such a sublime height that no musician or composer, at least until the advent of the instrumental polyphonic music of Bach, even approached him, much less equaled him. His glorious success as a musician and his undying fame can be traced to two sources, namely, the enormous amount of composing that he did, and his devotion to his Church and to her music. Polyphonic form, complex and simple, was the style of music of all his compositions. His great as well as his simple works will ever be monuments to his skill as a composer. Only a man of his ability could have written the great music that emanated from his pen, and the style in which it was written, with so little use of showy technic.

The most successful musical reform that had ever been undertaken by the Catholic Church was at last a fact. The Church, through one of her sons, had given to the world a new and sublime style of music. Although this style of composition was known before the advent of Palestrina, it was not until his time that it became supreme. This supremacy the poly-

phonic style has maintained to the present time. Music did not become an independent art until the advent of polyphony. Until the invention of this style of music figured music was considered sensuous and unfit for the service of the church. With the new life infused into it, figured music could now take her place with the glorious chant as being proper music for church functions.

Among the great masters of the angelic art, what rank should we assign to Palestrina? All musicians seem to agree on one thing, and that is that the three greatest composers in the history of the world are Palestrina, Bach, and Beethoven. Each was supreme in the particular style of music in which he wrote. Since their styles differed, it is difficult to establish a standard of comparison among them. But considering all the circumstances surrounding each of them, at the time that he lived, I shall not hesitate to give the place of honor among them to Palestrina. It was he who blazed the way for the proper recognition of figured music as an art; who made it possible for figured music to assert its right to the Holy of Holies; who made figured music something more than a pagan art. It is true, he did not compose oratorios, operas, symphonies, works that have made their writers immortal; but he did more. He composed works for the small unaccompanied choir, and made each voice independent of every other voice, yet forming one harmonious whole. Immortality of art works does not depend upon their size, but upon their quality. He invented a new style of music, a style that is the glory of figured music to-day. Bach and Beethoven made use of the material brought into existence by Palestrina. Neither the flight of time nor the changes in taste can dim the glory of this " Princeps Musicae," the inscription now upon his tomb in St. Peter's, Rome.

What about polyphonic music to-day in our churches? Is it given the place and the prominence that it should have? Does the ordinary Catholic musician appreciate it as he should? Does it meet with any greater favor than the sublime chant of the Church? Is there any effort made on the part of choir masters to study and understand it? Alas, a negative answer would be the truthful one to each of these questions. At the beginning of the last century, down to the beginning of the present, the ruin of polyphonic ecclesiastical music and of Gre-

gorian chant in its execution seemed almost complete. A lack of study and of proper appreciation of these beautiful styles of music, besides the servile desire to please popular taste, is responsible for this state of affairs. Instead of educating our people up to the standard of polyphonic music and of the chant, they are dragged down by being compelled to listen to compositions and masses that should not be allowed to be sung in our churches. Let us hope for better things in the future. Happily, a better appreciation of polyphonic ecclesiastical music, as well as a desire to study it, has been gaining ground in recent times in our country.

F. Jos. Kelly.

Catholic University of America.

THE NATIONAL CATHOLIC WAR COUNCIL.

THE swift evolution of a heap of sand-grains into a single living organism would startle even the most advanced biologist of the anti-vitalist school, yet something not dissimilar has taken place before our eyes during these brief months since 6 April of last year. "Tempora mutantur," sang the old poet reminiscently. From a group of adjacent communities we have rapidly evolved into a living, pulsating, united nation. Something far deeper than purist usage prohibits us from using again the expression "*these* United States". The discovery that we are a nation is not exactly a parallel one to the old lady's discovery that she was speaking prose. In spite of Fourth of July speeches, we were only half-united. Then, we talked about unity. Now, through united action in a common cause, we *are* one.

The events which have reäwakened our national spirit and our national outlook have inevitably had their influence on the Catholic Church in the United States, and have exerted upon her the same welding force. Indeed within the first few weeks after our entrance into the war, situations and problems deeply affecting Catholic welfare sprang into the foreground and clamored insistently for national Catholic coördination and coöperation. For instance, the bulk of our camps and cantonments were situated in the South, the very part of the country where the Church is in the main weakest

numerically. The men needed, first of all, spiritual attention; and, besides this, we needed to do our part in giving them recreational and social facilities on a large scale. The local clergy and laity worked with heroic selflessness and consecration, but were unable to cope with the situation. It soon became apparent that the Catholics of the North and West were called upon to help their confrères in the South. The problem in a word was national. Or again, there was much overlapping and some neglect. The Catholic men, for instance, in some cantonments were splendidly supplied with chaplains, with religious influences, and with comforts and recreational facilities; while in other centres they were grievously neglected. Here again the need for a coördinating agency was only too apparent. Then, too, where relations with the Government and with the various governmental and supplementary agencies of war relief and war recreation are so intimate and manifold, the need for a national Catholic agency to serve as a central channel of communication between the Church and the Government and between the Church and other national agencies has grown deeper and more significant as each month has passed by.

Fortunately, at the very beginning of hostilities we had at hand an organization of practical Catholic laymen which was nation-wide in extent, and which with splendid energy stepped into the breach. The work which the Knights of Columbus did and are doing needs no praise; its praises are on the lips of everyone, non-Catholic as well as Catholic. It had not only national organization, but experience as well. In our little unpleasantness with the folks across the Rio Grande in 1916, the Knights of Columbus had erected recreational huts with facilities for religious services at fifteen different points, besides doing much for the entertainment and housing and welfare of our fighting men on leave. The cost was defrayed by the Order. Then as now our boys were welcomed and made at home, regardless of creed.

Naturally, therefore, when war was declared on 6 April, 1917, the Knights of Columbus offered to take up on a far greater scale the work they had accomplished so efficiently and so generously a few months before. They threw themselves into the task with decision and energy, whole-heartedly and at once.

As time went on, however, the field broadened far beyond its original limits. The Knights of Columbus covered and still cover in the main the field covered by the Young Men's Christian Association and the Young Men's Hebrew Association, with whom they work in friendly coöperation. The rapid growth, for instance, of the army of women workers at home opened up a new phase of war activity, a phase to which the Young Women's Christian Association is largely devoted, a distinctly woman's work. We must remember that for almost every man who entered the army a young woman entered an office or a factory. Then too the hearty coöperation of the churches with the Government and national war agencies called for the creation of national ecclesiastical organizations that would simplify communication between the churches on the one hand and the Government and the national war agencies on the other, organizations moreover which would enable the churches to coördinate and offer their energies and full forces and put them at the disposal of the Government in the supreme task of the moment. The Protestant bodies consequently created the War-Time Commission of the Federal Council of Churches, while the Jewish body created the Jewish Welfare Board.

With a view to creating such a National Catholic organization a convention of the Catholics of the United States was called in August, 1917, by Cardinal Gibbons of Baltimore, Cardinal Farley of New York, Cardinal O'Connell of Boston. Official delegates from sixty-eight dioceses attended, as did also representatives of twenty-seven National Catholic organizations and of the whole Catholic press. The Convention met on 11-12 August, at the Catholic University of America, Washington, D. C., and, after pledging the whole resources of the Catholic body to the Government, passed unanimously the two following resolutions:

RESOLVED: That this Convention most heartily commends the excellent work which the Knights of Columbus have undertaken in coöperating with the Government of the United States in meeting the moral problems which have arisen and will arise out of the war, and it is the opinion of this Convention that the Knights of Columbus should be recognized as the representative Catholic body for the special work they have undertaken.

RESOLVED: That it is the unanimous opinion of this Convention that the Catholics of the United States should devote their united energies to promote the spiritual and material welfare of the United States troops during the war, wherever they may be, at home or abroad, and should create a national organization to study, coördinate, unify, and put in operation all Catholic activities incidental to the war.

As a consequence of this Convention, plans proceeded as rapidly as circumstances permitted, and in November 1917, the Archbishops of the United States constituted themselves the National Catholic War Council, appointing as their Administrative Committee four Bishops. The Administrative Committee met at the Catholic University on 16 January 1918, and the definite organization of the Council was decided upon.

The National Catholic War Council is composed of the fourteen Archbishops of the United States. In view of their own archdiocesan obligations, and of the great distances that hinder frequent meetings, the Archbishops appointed as their Administrative Committee, the Right Reverend Peter J. Muldoon of Rockford, Chairman, the Right Reverend Joseph Schrembs of Toledo, the Right Reverend Patrick J. Hayes of New York, and the Right Reverend William T. Russell of Charleston. Under the Archbishops this Committee has the responsibility of the supreme direction of the War Council's works.

The more immediate direction of the Council's war activities lies with two sub-committees—the Committee on Special War Activities, and the Knights of Columbus Committee on War Activities. The former Committee, whose Chairman is the Reverend John J. Burke, C.S.P., editor of the *Catholic World,* has its headquarters at 930-32 Fourteenth Street, N. W., Washington, D. C. The K. of C. Committee, whose Chairman is Mr. William J. Mulligan, of New York City, has its offices in Washington, New Haven, and New York.

The work of the Knights of Columbus Committee corresponds in the main to the camp and overseas activities of the Y. M. C. A., while that of the Committee on Special War Activities covers, roughly speaking, the rest of the field. The respective fields of labor touch at many points, and conse-

quently six representatives of each committee are appointed to meet at intervals together with the Administrative Committee for the discussion of plans and the coördination of activities.

Under the Committee on Special War Activities operate seven national standing committees as follows: On Finance, Chairman, Mr. John J. Agar; On Men's Activities, Chairman, Mr. Charles I. Denechaud; On Women's Activities, Chairman, the Reverend Wm. J. Kerby, Ph.D.; The National Chaplains' Aid Association; On Catholic Interests, Chairman, the Right Reverend Monsignor Edward A. Kelly, LL.D.; On Reconstruction and After-War Activities, Chairman, The Right Reverend Monsignor M. J. Splaine, D.D.; On Historical Records, Chairman, the Right Reverend Monsignor Henry T. Drumgoole, LL.D.

The following pages contain a brief account of the work and aim of these several committees.

To begin with the Knights of Columbus Committee on War Activities. The extent of the Knights' work may be best expressed and realized by summarizing the things they have accomplished. In the United States they have erected one hundred and fifty buildings in eighty-three military, naval or cognate centers; these buildings are manned by three hundred and fifty Secretaries. Until recently seventy-five chaplains were supported by the Knights in camps and cantonments on American soil. When our boys went over-seas the Knights went with them and to-day there are seventy-five K. of C. buildings in sixty places in France; while thirty-five volunteer K. of C. chaplains selected by the Right Reverend Bishop Hayes are looked after by the Order. Over two hundred Secretaries are laboring among our overseas soldiers and sailors from the coast line to the trenches. Three hundred and fifty additional buildings here and abroad are being planned for. The K. of C. buildings are equipped with everything that lends itself to wholesome recreation and are the centers and starting-points for numerous camp and near-camp activities.

Of the Committee on Special War Activities the functions of the sub-committee on Finance are clear enough. Its first large campaign, undertaken in conjunction with the Knights

of Columbus in New York, netted the magnificent sum of four and a half million dollars. The War Council, of course, did its full share in the much larger United War Work Campaign of 11-18 November, 1918.

The first work undertaken by the Committee on Men's Activities consisted in compiling a list of the Catholic Men's Societies of the United States. The Committee is now in direct touch with all these organizations, approximately six thousand, from all of which records of work accomplished are being obtained and splendid coöperation is being received. Service Clubs where our men in uniform may find housing and recreational facilities have been established at Alexandria, Va., Richmond, Va., Philadelphia, Pa., Garden Lake, N. J., Greenville, S. C., Columbia, S. C., New York, Jacksonville, Fla., Chicago, Ill., Baltimore, Md., Charleston, S. C., Syracuse, N. Y., Portsmouth, Va. and Norfolk, Va. The Catholic Philopatrian Club of Philadelphia, for instance, has turned over its entire building and equipment to the War Council for the use of enlisted men. At Garden Lake, New Jersey, the Service Club, which was formally dedicated on 15 September, accommodates about four hundred sailors from the naval base at League Island, who are brought down to the club on Saturday afternoon and looked after as its guests until Monday morning. At Norfolk, Virginia, the Board of Trade Building, a seven-story office building, has been taken over by the War Council and converted into a Service Club for enlisted men. This building has sleeping quarters for one thousand men.

The Committee has assisted the Knights of Columbus in securing the services of field secretaries, and the plans are well under way to keep alive our literary clubs, many of which have been almost wiped out through their members joining the colors. Among the many other works of the committee may be mentioned that for our Catholic Colleges. Fifty-five of them, through its coöperation with the War Department, have become units of the Students' Army Training Corps.

The Committee on Women's Activities, in addition to listing the Catholic women's Societies of the United States, is in direct communication with approximately forty-two hundred such societies. As in the case of the Men's Committee, its

first object was to survey the field in order that it might find out what had been done and what were the needs. Practically all these organizations are sewing and knitting and making surgical dressings either independently or in close cooperation with the Red Cross and Chaplains' Aid, are enthusiastically helping in the sale of Liberty Bonds and War Saving Stamps, and are engaging in manifold other war labors. It is the aim of the Committee to coördinate and unify the activities of these splendid bodies of American Catholic womanhood, and to keep them in touch, where necessary, with the more urgent current needs.

The Committee has erected two Visitors' Houses: one at Camp Mills, L. I., and the other at Camp Merritt, New Jersey. Two others are completed, and six more will be in operation in the near future. The Visitors' House is a spacious building, usually on the edge of the camps, particularly the embarkation camps, where the soldiers can receive their visiting mothers, and sisters and friends, instead of, as formerly, under the tree—where a camp was fortunate enough to have any trees. The Visitors' House is the "Camp Mother" lending a touch of home and the maternal spirit to the muddy or dusty streets and bare barracks.

The Committee is also coöperating with local councils and societies in various parts of the country, in meeting the urgent housing and recreational needs of the great army of a million and a half young women war workers who are located far from home in congested industrial and other centers. It also pays the salaries of and provides protective social workers, especially in the neighborhood of cantonments.

Its representative has coöperated with the Association of American Colleges, in France, and in this country, in the selection, assignment, and welfare of the one hundred and fifteen French college girls brought over under the auspices of the Association as the guests of the nation. Twenty-four of these representative young French women are the guests of Catholic Women's Colleges in the United States. The Committee has also founded a Training School in Washington, to meet the growing and insistent demands for trained war and social workers. The course of training is an intensive one lasting six weeks. In view, too, of present and future needs, it is

compiling a directory of all Catholic social workers in the United States.

The Chaplains' Aid Association is the fourth sub-committee of the Committee on Special War Activities. During its fourteen months of existence it has supplied to our chaplains six hundred and seventy Mass outfits. The Association has also published a special army and navy prayerbook, in English and Italian, and a special Army and Navy edition of the Douay version of the New Testament of which one hundred and fifty thousand copies have been distributed. It has also published a War Missal, a Chaplains' Catechism, Confession in English and French, and in English and Italian, and a number of pamphlets. It has distributed over five hundred thousand prayerbooks, including those in Polish, Slovak, and Italian; two hundred and fifteen thousand rosaries; two hundred and fifty-six thousand scapulars; one hundred and twenty thousand five hundred medals; thirty-five thousand catechisms, including Italian, twenty-five thousand hymn books and cards; thirty-three thousand Sacred Heart badges; fifteen thousand crucifixes; twenty-three thousand Sacred Heart buttons; two hundred and sixty-five thousand pamphlets, and seven thousand religious books. The number of linens supplied to chaplains amounts to fifteen thousand one hundred. Seven hundred and ten sets of vestments have been provided and a number of sacred vessels, oil stocks and articles for altar equipment. To date, two hundred and eighty-five thousand altar breads have been sent out.

Comfort kits were provided last Christmas to the number of one thousand five hundred. To the Red Cross was sent another consignment of seven thousand, which was said to be the largest single contribution ever received by them. Another department of the Chaplains' Aid provides magazines, books, and periodicals, knitted afghans, games, puzzles, and scrap books. The Association also publishes a monthly Bulletin of sixteen pages.

The Committee on Catholic Interests serves largely as a channel of communication with the Government departments and agencies. Due, for instance, to its being on the ground, it has been able to make clear the status of our theological students.

The Committee on Reconstruction and After-the-War Activities keeps in close touch with the various developments in this vast field, and through its investigations and constructive plans is coöperating with the Government and all national agencies interested in the great works, such as colonization, Americanization, social, economic, moral, and religious welfare, which will constitute the reconstructive activities of the country both here and abroad, and which will be the underlying basis of the new order of things that is being ushered in. Catholics have much to give in these matters for the common welfare of our country; and while our faith and beliefs may not find acceptance, nevertheless there is a growing respect, in quarters formerly indifferent, for the soundness and wisdom and justice of Catholic social and reconstructive principles.

The Committee on Historical Records has sent out fifteen thousand letters and circulars to all the pastors of the United States for the purpose of securing the names, age, home address, branch of service, and name and address of nearest relative, of all Catholic men in the service. It is also obtaining the names of all Catholic women serving as nurses or in similar war capacities. Two copies of the Catholic newspapers of the country are being secured, one for clipping purposes, the other for binding. The Committee is also collecting all historical materials such as episcopal pronouncements, acts, and addresses, books, pamphlets, and photographs, relating to church celebrations and to group or individual participation in war work on the part of clergy and laity. It is also collecting letters from our boys in the camps and in the trenches, and is keeping a list of the contributions to such funds as the K. of C., the Red Cross, the United War Work Drive, etc. At the end of the war these records will be an invaluable and complete history of Catholic and patriotic zeal and will constitute complete archives of original documents bearing on Catholic participation in the war and war activities.

The Catholic Army and Navy Chaplain Bureau with offices in New York and Washington works in close coöperation with the Council. The Right Reverend Patrick J. Hayes has been, since November 1917, the Bishop Ordinary of all Catholic chaplains in the United States service. The Bureau obtains, selects, and recommends for chaplaincies those of the clergy

who are needed for the spiritual, moral, and material welfare of our boys in the service. We now have 750 chaplains commissioned in the service, besides 35 K. of C. chaplains serving with the troops abroad. Our quota of chaplains is approximately 1150. The need is urgent, extremely urgent—even more urgent in France.

The work of the National Catholic War Council, and the needs which at the initiative of the Hierarchy brought it into being, affect every diocese and parish of the country. The National Council consequently cherishes the hope that each diocese and parish may have its own Catholic War Council Committee, appointed by and working immediately under its respective Bishop and Pastor. To help toward this end, the Council has published a Handbook of 123 pages. Already a third of the dioceses have their Diocesan Councils, appointed, organized, and in action, and the number is rapidly increasing. It is the purpose of the National Council to put its total efforts and resources at the services of the Bishops and Pastors of the country.

The War Council was created to "study, coördinate, unify, and put into execution" the whole resources of the Catholic church in the United States. The problems are national. To solve them adequately some kind of national organization became and is imperative. And, it may be added, day after day comes into the offices of the Council correspondence showing a wide-spread and deep-seated longing for effective national Catholic unity of action.

It has been the historic policy of the Catholic church—far more than even most Catholics themselves realize—to blend organization and coördination with the greatest amount of local autonomy and individual initiative. Witness, for example, the origin of our popular devotions and of much even of our liturgy, or the founding of the great religious orders. Along such lines and inspired by such experience, must American Catholic national organization grow and develop. National organization which would attempt to meddle with local autonomy would not only defeat its purpose but would be chiseling its own epitaph. In so far as the National Catholic War Council aspires to lend its aid toward the realization of the vision of United American Catholicism, it is working in

accordance with this time-honored and time-justified Catholic policy. The parish and the diocese are and must ever be supreme each in its own sphere.

The people of the United States have learned in a few short months that winning the war demands that one hundred million men and women must act as one, and in reconstruction days this single-minded unity will be no less essential. We, the seventeen million Catholics of the United States, are under the same necessity, if we would do our all and contribute our all for our country, now and in the days to come. Our strength shall lie, even more than during past crises, in united action.

JOHN M. COOPER.

Washington, D. C.

Studies and Conferences.

THE FIRST MISSIONARY TO THE BAHAMA ISLANDS.

Last May there was buried, in the officers' plot of the cemetery at the West Point Military Academy in the United States, a priest who was, in a manner, the founder of the Catholic Mission at Nassau, New Providence, in the Bahama Islands. At his funeral much was gracefuly said of the unusual episodes of his life, but not a word (since most of us had forgotten) of the things he began to do in 1883 for a colored population of more than 10,000 in Nassau, the capital of those tropical islands. They have been a British possession for nearly two hundred years.

It is a far cry from the blue sea and coral reefs of Nassau Harbor and from the palm trees which line the islands, to the soldiers' graveyard on the banks of the Hudson River, in New York. But the contrast in the picture is interesting.

On that May morning, 1918, the body of the Right Rev. Monsignor Cornelius G. O'Keeffe was borne by soldiers' horses, on a caisson or gun-carriage—a favor for one who was not a soldier—across the plains where the cadets drill, past the Catholic chapel (which he had actually fought the United States Government to build), to his own military grave. What a change in the course of this priest's fruitful years of residence at West Point!

By a special ruling of the War Department he was given burial among the distinguished American officers who are now peacefully sleeping there after the battle of life. In May it is a beautiful spot, with rich, green grass and many bright flowers. The Faculty of the Academy stood by the priest's grave. The honorary pallbearers were generals of distinction, who had known him and had come to do him honor. Simple soldiers were there for whom he had done favors. His brother priests in surplice and black cassocks and monsignori in purple chanted the Psalm, *Benedictus*, and the final prayers. The Military Band concluded the service with Cardinal Newman's hymn. It was this priest who by the sheer force of his character and after three years of struggle with the Senate and the House of Representatives at Washington had finally won the

permission to build a Catholic chapel on this military reservation.

In 1892 by this same characteristic strength he impressed on the Holy See the imperious necessity of settling at once the ecclesiastical case of Doctor Edward McGlynn, the pastor of St. Stephen's Church, New York. He could do this without the violation of any ecclesiastical etiquette. Everyone knew him to be honest—abruptly so he was at times. He knew Rome. He had been educated—one of few Americans—in the Roman Seminary of San Appolinare. He had as classmates and friends some of the most eminent prelates and diplomats of the Roman Curia, such as Cardinal Gasparri, the present Papal Secretary of State. The McGlynn difficulty, a misunderstanding (principally on economic problems) between good men, was a source of inquiry and distress for nine years among many devout and serious persons within and without the Catholic Church. It was this priest, buried with military honors at West Point in May, 1918, who almost single-handed constrained Cardinal Satolli, his friend and the first American Papal Delegate, to bring to trial and eventually restore Dr. Edward McGlynn to his position in the Church. The rector of Saint Stephen's had been O'Keeffe's patron in youth. His disciple in after years did him a service which he and the whole country never forgot.

But Mgr. O'Keeffe was destined to bring to the consideration of the ecclesiastical authorities another matter of concern, which involved the security of sixty thousand souls in the Bahamas. This mission, with its simple negro inhabitants, should ever be of affectionate interest to American Catholics. For the islands were beheld by Columbus while opening to his view the glorious vision of a new world. On one of them there was said, for the first time on this continent, the Holy Sacrifice of the Mass. They are replete with many a golden landscape—soft twilights and cloudless skies, sweet odors and luscious bursting fruit.

For four hundred years the blessing of our ancient Faith hardly ever touched the genial soil of the Bahamas. They were no man's land and nominally under the spiritual jurisdiction of the Bishop of Charleston, South Carolina. But there were no means of communication; no line of sea-steam-

ers; no manner of transference to the historic isles. There was a steamship line from New York to Nassau. In the winter of 1883 Monsignor C. G. O'Keeffe took a pleasure trip on one of these steamships, the "Santiago", bound for Nassau. But a few days after his arrival he wrote home that Catholicism had no part in the islands, once baptized by the Catholic discoverer, Christopher Columbus. He was a secular priest of the archdiocese of New York and had no pretences to be a missionary, and least of all to a foreign country. But this lamentable situation distressed him. He determined, on his arrival in New York, to appeal to some of his powerful friends, ecclesiastics in the Congregation of Propaganda, Rome. This he did, in coöperation with his Grace, the Most Rev. Michael A. Corrigan, D.D., Archbishop of New York. On 25 August, 1885, the islands were within the spiritual domain of the great metropolitan archdiocese—and this largely consummated by the zeal and tact of a New York priest.

From the beginning he felt that the sacrifices of these missions would be many and profound and that only the heroism of a religious order could make of them a spiritual success. Anglicanism was dominant. It had wealth and all the influential white population within its fold. Catholicism had nothing but the intense love for Christ with which to begin. Hence, its progress and glory of these twenty-five years!

In 1885 Monsignor O'Keeffe built the first Catholic Church on the islands and with his own hands blessed the corner-stone on 3 December, the Feast of Saint Francis Xavier. It was dedicated by Archbishop Corrigan, 13 February, 1887. He had no desire even to begin the work, and felt himself unequal for the task. But he said that with prayer a measure of divine courage was vouchsafed him, and he spent almost three lonely, though happy years of service for the Bahamas, until he returned to New York, in the spring of 1889.

Others continued the sacred enterprise instituted by Monsignor O'Keeffe, until 28 October, 1889, when the Benedictine Fathers from Saint John's Abbey, northern Minnesota, and the Sisters of Charity from Mount Saint Vincent, New York, took unto themselves the poor missions of the Bahama Islands.

HENRY E. O'KEEFFE, C.S.P.

New York City.

THE FACULTIES OF BISHOPS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The September issue of the *Acta Apostolicae Sedis*, Vol. X, p. 363, contains under date of 2 August a decree of the Consistorial Congregation [1] which enlarges the faculties of our Ordinaries in the matter of dispensing from matrimonial impediments. In view of the well-founded representations made by some of our Bishops, the S. Congregation was pleased to grant the following faculties to the Ordinaries of places in America, the Philippine Islands, the East Indies, Russia, and certain portions of Africa, viz. to dispense for the duration of the present war from all ecclesiastical impediments of major grade, the prohibitive impediment of mixed religion inclusive, with the exception of priesthood and affinity in the direct line after marriage had been consummated; likewise to sanate *in radice* marriages which had been invalidly contracted owing to some impediment of major grade. According to the previous decree of the same Congregation, "Proxima sacra Pentecostes", 25 April, the Ordinaries enumerated above enjoyed this faculty for a period of five years, subject, however, to certain conditions, to wit, only if a petition for the dispensation had already been dispatched to the Holy See, and if, while waiting for a reply, an urgent necessity for dispensing had supervened.

Manifestly this new legislation greatly modifies for the time being several observations made in my article, "The New Legislation on the Faculties of Ordinaries", in the October number of the REVIEW. In particular the comments contained in nos. 9-11, pp. 347-348, in the section of the paper dealing with impediments of major grade call for revision. Provided a canonical reason exists, our Ordinaries may grant these dispensations without, while the war lasts, previous application to Rome. Since the present decree further empowers our Ordinaries to give *sanationes in radice*, what was said in our article relative to *sanatio in radice* in connexion with impediments of minor grade, may also, *mutatis mutandis*, be applied to impediments of major grade. It should, however, be noted that the new legislation imposes on our Ordinaries a two-fold

[1] See ECCL. REVIEW, November, pp. 513-14.

obligation to be discharged at the end of each year: 1. to forward to the Congregation of Sacraments a report of the species and number of dispensations granted from impediments of major grade; 2. to remit to same the taxes due from such dispensations. My remarks on the question of taxes, therefore, still hold.

It is only too evident that, unless some contrary provision be made in advance, the prescriptions of the "Proxima sacra Pentecostes" regarding impediments of major grade will again become operative automatically with the termination of the war; that is, as we understand it, with the ratification of the articles of peace. Meanwhile it might be advisable to obtain an official explanation of a casual statement in the decree "Decreto". According to this statement one of the faculties entrusted to our Ordinaries by the "Proxima sacra Pentecostes" was the sanating *in radice* of marriages that had been invalidly contracted on account of an impediment of major grade, provided application had been made to Rome and, pending recourse, an urgent necessity had arisen. In my paper in the REVIEW (p. 348) I expressly denied this faculty to our Ordinaries. I did so on the strength of the principle: "Legislator quod tacuit noluit, quod voluit expressit." Now a cursory reading of the law will show that, while expressly allowing the Ordinaries to sanate *in radice*, in case of impediments of minor grade, it is silent on the subject when there is question of impediments of major grade. In my opinion, therefore, the thought must perforce present itself: Will our Ordinaries be permitted to grant sanations for impediments of major grade after the war? I confess to a certain sense of bewilderment. On the one hand, the statement referred to occurs in the so-called *pars narrativa*, not *dispositiva*, of the decree. For this reason I am inclined to view the statement as neither an official declaration nor an authentic interpretation: "Ex narrativis non valet argumentum." On the other hand, some may possibly contend that the statement embodies an extensive interpretation. While only too willing to embrace such an explanation, did it appear plausible, I hesitate to accept it on the ground that the new decree offers not the slightest indication that an interpretation is intended. Is it likely that the statement was the result of an oversight? I

know not. It is for these reasons that I suggest the advisability of seeking an official explanation in due season.

Before concluding, I wish to state that I regret any embarrassment that may have been occasioned by my article in the REVIEW. It is obvious that such a sudden restoration of faculties but shortly cancelled, could not have been foreseen. But, one must be prepared for surprises, both pleasant, as in the present instance, and unpleasant, in these days of canonical reconstruction. Perhaps one may also be tempted to indulge in conjecture as to whether or not the new ruling contains an indication of what will be after the smoke of war has vanished.

M. A. GEARIN, C.SS.R.

Esopus, New York.

PREACHING AND CATECHIZING.

To the Editor, THE ECCLESIASTICAL REVIEW.

It is not the purpose of this communication to establish the relation of preaching to catechizing. But because critics have found fault with the teaching and practice of both in our seminaries, I think it is opportune to call attention to the importance of both preaching and catechizing for the ministry in these days.

The last word will never be written on the subject. Neither is this any claim of advanced thought on it. However, this much is certain, the necessity of preaching and catechizing is growing ever greater in these days of reconstruction. Seminaries should give increased notice to them. War needs have made education of all kinds a rush and push affair.

To preach means of course to announce the Word of God from pulpit or altar steps in obedience to Church rule. To catechize means to explain doctrine, law, and means of grace. Preaching and catechizing deal with the same subject matter. They differ in method. When we speak of catechism we have in mind principally children to be instructed in matters of faith and morals. But it is not necessarily for children only. Catechizing is often urged in preference to preaching even for grown people. It is believed by some to be more beneficial. That is probably what St. Gregory had in mind when he declared: "Instruction should be suited to persons and

conditions." [1] In any case, it is a fulfillment of the Master's command: "Going therefore teach ye all nations." [2]

How can seminaries furnish effective preachers and catechists? Treatises have been written by the Fathers—not on seminaries, for they were not then as they are now—"De Doctrina Divina," "De Catechesi," out of which volumes grew. Preaching was not set apart in them for the solemn, official exposition of God's Word and catechizing from serrated lines of faith, command, sacraments and sacramentals for ordinary, non-liturgical occasions. Yet what a luminous conception of matter and method there is in those treatises when intended for instruction of the faithful or of the catechumen. With knowledge they seem at once to impart the grace of the kingdom of God on earth. The Master's own word and example followed by St. Paul's "Praedica verbum" [3] apparently gave them the cue.

The future preacher and catechist even in these modern times can find no better guides. But seminaries are the nurseries and training schools in which those guides are made actual teachers, not by representation but by application. "Say not: What thinkest thou is the cause that former times were better than they are now? for this manner of question is foolish." [4] Preachers in former times may have been weightier than they are now. But that is not to the point.[5] If preachers are not now effective, is it because seminaries cannot make them so? No! unless they fail to impart *sanam doctrinam*, unless with that *doctrina* they fail to teach the future preacher how to move the will of his hearer or pupil to a better life. A knowledge unto power of will for action was the main result that the Fathers sought in preaching and catechizing. "Incrementum autem dat Deus." [6] Never to be forgotten! Seminaries do not give the grace, but knowledge and character enabling the young priest to administer the grace of God. "For we preach not ourselves, but Jesus Christ." [7] No doubt

[1] De Cura Lib., III.
[2] Matth. 28: 19.
[3] 2 Tim. 4: 2.
[4] Eccle. 7: 10.
[5] 1 Cor. 2: 4.
[6] 1 Cor. 3: 6.
[7] 2 Cor. 4: 5.

personal qualities have great influence, but they must be imbued with humility. The Master assured the disciples: "Sine me nihil potestis facere." [8] How eloquently St. Paul ascribes efficiency in preaching to God, the casual reader of his letters cannot fail to note.[9] It is because Christ lives in the preacher that the effect is so enduring.[10] The seminary cannot give such qualities, it can only educate them. There is a rare charm of speech sometimes affected by youthful preachers, but that which is grown of divine grace comes with holiness of life. St. Jerome tells of such a charm in Jesus when he comments on His call of Matthew: "Certe fulgur ipse et majestas divinitatis occultae, quae etiam in humana facie relucebat, ex primo ad se videntes trahere poterat aspectu." In the Church it was ever that through which "refloruit caro" [11]—through which nations were drawn to Christ.

Practice in preaching and catechizing should of course be in the curriculum of every seminary. Like Esdras reading the law to the people, "read it plainly in the street, morning to midday before the men and women"; [12] so the preacher is by practice taught to make the Word of God plain and clear. There is probably no duty in the exercise of which the priest must employ his own genius so much as in preaching and catechizing. His prayer should ever be that of Judith: "Da sermonem rectum et bene sonantem." He will learn by contrast. Like virtue and vice, thus good and poor preaching are known: "Nisi enim ex comparatione virtutum, vitium non ostenditur." [13] Language, voice, and gesture may constitute the body of the art of preaching, but thought is its soul. How much of the body is built by seminary training is a matter of speculation, but surely the soul must be put into it by discipline of spirit during the years of seminary life. Actual experience and practice will clothe the skeleton with sinew and form, if they do not entirely recast shape and manner to suit personal taste. But doctrine and divine command are ever

[8] John 15:5.
[9] 1 Thess. 2:13.
[10] Gal. 2:20.
[11] Psalm 27.
[12] 2 Esdras 8:3.
[13] S. Hier. lib. 1, comment. c. 9 in Matth.

the same. The new-paganism and the reïnforced material sense of earthly things after the war are to be conquered by the same weapon that Christ and His Apostles wielded—by preaching. But in the end every faithful preacher will confess with St. Augustine: "Mihi autem prope semper sermo meus displicet" [14]—leaving the honor and glory to God.

JOSEPH SELINGER.

Jefferson City, Missouri.

MASS INTERRUPTED BY CELEBRANT'S ILLNESS.

Qu. Will you kindly tell me whether, in the following case, Mass should be offered or postponed? A priest begins a funeral Mass *praesente cadavere.* During the reading of the Epistle he is taken suddenly ill and is unable to go on with the Mass. Is another priest, who is not fasting and who has finished his Mass an hour or two previously, allowed to vest and continue the Mass? There would be no danger of scandal if the circumstances were explained to the people assembled in the church, though there might be some disappointment and inconvenience. But these should not, in my opinion, outweigh the law of the Church, since there is no question of completing the Sacrifice.

Resp. The solution suggested is correct. The other priest may go to the altar, explain the circumstances to the people assembled in the church, refer briefly to the law in the matter, and recite the liturgical prayers for the dead. But he would not be allowed to continue the Mass or to begin another Mass. The law is very explicit on one point: if the interruption occurred between the Consecration of the Host and the end of the priest's Communion, another priest, even though he were not fasting, could and should continue the Mass from the point at which it was interrupted. If, however, the priest who had become ill had sufficiently recovered to continue the Mass, it is he and not another that should continue it, even though he has meantime broken his fast and another priest be at hand who is fasting. The reason of this is that the divine precept of completing the Sacrifice outweighs the ecclesiastical precept of fasting.

[14] S. Aug. in Catech. rudis.

THE GREGORIAN MASSES.

Qu. Is one still allowed to accept "Gregorian Masses"? I seem to have heard that they are forbidden. And if it is allowed to accept them, may one ask more than the usual stipend?

Resp. The Church has approved the "pia fiducia fidelium" by which special efficacy is attached to the so-called Gregorian Masses applied for a soul in purgatory, but has not pronounced them to be infallibly efficacious. This attitude has not, so far as we know, been modified in any recent decree. As to the stipend, the general principle holds that, when the celebrant binds himself in any special manner to the celebration of a stipulated number of Masses he is entitled in justice to extra remuneration.

NATIONAL FLAG IN THE CHURCHES OF THE UNITED STATES.

Qu. I am heartily in accord with your solution of the question of "Flags in the Sanctuary" in the October number of the REVIEW. You have solved a problem which perplexed some of my colleagues and you brought consolation to some of us who were criticized for doing what you approve. However, instead of referring to the Decree of the Holy Office, would it not be more appropriate to cite the instruction given by the Apostolic Delegate in 1911 and printed in your REVIEW for May, 1911, pages 590 and 591?

Resp. The instruction to which reference is made was sent by Cardinal Rampolla to Cardinal Falconio, who was at that time Apostolic Delegate to the United States, and communicated by the latter to the Bishops of the United States. It will be seen, however, that there was question, not of placing the flag in the sanctuary, but of permitting the flag in the church, "during religious ceremonies and on occasion of funerals". The following is the text of the letter as published in the REVIEW, Vol. XLIV, pages 590, 591:

LETTER RECEIVED BY HIS EXCELLENCY, DIOMEDE FALCONIO, APOSTOLIC DELEGATE TO THE UNITED STATES.

ROME, 31 MARCH, 1911.

SUPREME SACRED CONGREGATION
OF THE HOLY OFFICE.

Your Excellency:

From the Sacred Penitentiaria there has been sent to this Supreme

Congregation the most valued communication of Your Excellency dated 17 February, 1911 (No. 8012-d), in which there is the inquiry, "Whether, in the United States, the so-called 'National Flag' can be permitted in the church during religious ceremonies and on occasion of funerals".

This inquiry has been set forth in a plenary meeting on the 22nd of the present month, and the Most Eminent and Most Reverend Cardinals Inquisitors General, my colleagues, after examining the circumstances mentioned by Your Excellency, promulgated the following conclusion: "Attentis expositis a R. P. D. Delegato Apostolico, quatenus absit omnino quilibet Ecclesiae vel Sacrae Liturgiae contemptus nihil obstare".[1]

Wishing, in the meantime, every good to Your Excellency,

I remain your devoted servant,

M. CARDINAL RAMPOLLA.

CHRISTIAN BURIAL AND THE NEW CODE.

Qu. In regard to the answer given in the October REVIEW to the question "Doubtful Baptism and Catholic Burial", I would like to know how the Vicar General, the Bishop, or yourself could solve the question as you did, in view of what is said in Canon 731 of the new Code. It reads: "Vetitum est sacramenta Ecclesiae ministrare haereticis aut schismaticis, etiam bona fide errantibus eaque petentibus, nisi prius, erroribus rejectis, Ecclesiae reconciliati fuerint". It is only reasonable to conclude that, if we are forbidden to give them the sacraments, we are forbidden to give them Catholic burial.

Resp. Our correspondent has missed much in his study of the law of the Church if he has failed to realize that, *in articulo mortis*, the Church, so jealous in her legal enactments for the full measure of justice, becomes all at once the "pia mater Ecclesia", the bountiful dispensatrix of divine mercy. We were speaking of a person who was baptized in a moment when life was almost extinct, and we gave our opinion that the diocesan authorities had apparently satisfied themselves that the baptism was valid, and that, consequently, they did right in permitting Christian burial. Would our correspondent refuse baptism, in a similar case, because the heretic, being unconscious, could not renounce his errors and become recon-

[1] "In view of the consideration set forth by His Most Rev. Lordship, the Apostolic Delegate, in so far as there will be no disrespect resulting in regard to the Church or the Sacred Liturgy, there is no objection."

ciled to the Church? As to the interpretative wish to be baptized and the implied desire to renounce heretical errors, it may not be inappropriate to cite the words of St. Augustine: "Multo satius est nolenti dare quam volenti negare".

HOW TO PURIFY THE CIBORIUM.

Qu. I notice a difference in the way the ciborium is purified. Some are content with removing the particles from it, while others use wine, or wine and water. Which method is correct?

Resp. Either method is allowed, if adequate care be taken. Recent writers on liturgy approve both ways of purifying the ciborium. For example, Cardinal Gennari writes: "*Per se* it would be sufficient to remove carefully all the particles from the ciborium by the use of thumb and forefinger as is done in purifying the paten. It is better, however, to pour into the ciborium a little wine and water, so as to remove the particles which escape the eye." The Cardinal reproves very severely the custom of using the purificator alone for the removal of fragments from the ciborium.

THE TABERNACLE VEIL.

Qu. Will you kindly furnish your interested readers with the laws of the Church concerning the covering of tabernacles wherein the Blessed Sacrament is reserved? In visiting many of our churches in various sections of this wide country, I find mostly a short silken veil covering merely the door of the tabernacle and nothing else. Is this not a violation of every rubric on this subject and an abuse that ought to be eliminated by the proper authorities? Hartmann, in his *Repertorium Rituum* (p. 803), says that a canopy is prescribed by the Rubrics and that this ought to be considered in the construction of our tabernacles—which, however, is very often not the case. Monsignor John Walsh says in his admirable work on *The Mass and Vestments of the Catholic Church:* "The canopy is that tent-like mantle made of precious material sometimes used to cover the tabernacle and, *dividing in the front, shows the tabernacle door.* This is not in general use, *nor is it of obligation*".(?) This canopy is intended to cover the whole tabernacle like a tent, and like the little mantle of the ciborium. But it should never cover the door of the tabernacle, which in all cases should be made of precious material and if possible richly decorated. This canopy may always be white

and must be of that color during the exposition of the Blessed Sacrament; but it may vary in color otherwise according to the color of the office, except during Requiem Masses, when it may be violet, but never black. Even in the chapels of our religious we find a veil covering simply the doors of the tabernacle—nothing more; and this even during the Holy Sacrifice of the Mass. Is this permissible? Kindly give us the full law on this rubrical and important question, and oblige many lovers of our sacred rubrics.

Resp. Condensing various decrees of the Sacred Congregation of Rites, Ojetti, in his *Synopsis Rerum Moralium* (s. v. *Conopeum*) says: "Conopeum est velum ad instar tentorii, quo tabernaculum cooperitur, et est obligatorium, idest tabernaculum semper est conopeo cooperiendum, neque a conopeo adhibendo excusat consuetudo contraria, quae, etsi adsit, servari proinde non potest." References are then given to Decrees NN. 3035 and 3150 of the S. Congregation. Here we have clearly established both the prescribed shape of the veil and the obligation of using it. In regard to the color there seems to be no misunderstanding. The matter of obligation is, however, modified by the following consideration. As the same author puts it, a serious and legitimate reason ("gravis et legitima causa") excuses from the use of the tabernacle veil. He instances a decree (N. 3456) which, because of the climatic conditions prevailing in New Guinea, the danger of the veil harboring insects, etc., remitted to the prudent judgment of the Ordinary whether the use of the veil may not be dispensed with. Again, he instances the major basilicas of Rome which are provided with tabernacles of precious material. These tabernacles are not covered with a veil but have over them a baldachino. Outside these cases, the veil seems to be of obligation, and contrary custom, as the S. Congregation has declared, does not have the force of law. Finally, it may be noted that the S. Congregation expressly forbids the use of a picture, metal tablet, embroidered cloth, or similar objects containing symbols of the Blessed Eucharist in front of the tabernacle, to take the place of the canopy (Decree N. 4000).

THE INFLUENZA AND DEVOTION TO ST. ROCH.

Qu. What authorization is there for the devotion to St. Roch in time of plagues? During the present epidemic the devotion is very widespread, and prayers are being circulated among the people, to be recited in the family, especially in places where the churches are closed. I am inclined, personally, to favor the devotion, but would like to know what authority there is for it. I enclose copies of two prayers that are being circulated.

Resp. The devotion to St. Roch (1225-1327) is very ancient and very widespread and has the express sanction of ecclesiastical authority. During his lifetime he performed many well attested miracles in curing people afflicted by the plague. After his death his intercession was often successfully invoked in times of epidemic. For instance, we are told that in 1414, during the Council of Constance, when the plague visited that city, the Fathers of the Council ordered public prayers and processions in honor of the saint, and immediately the plague ceased. The devotion has at other times and in various places been approved. As to the prayers, copies of which were sent us, they seem to be unobjectionable. We think, however, that the printed leaflets should announce the fact that the prayers have ecclesiastical approbation. The office of St. Roch which was approved *pro aliquibus locis* contained the following beautiful prayer: "Populum tuum quaesumus Domine, continua pietate custodi: et Beati Rochi suffragantibus meritis, ab omni fac animae et corporis contagione securum. Per Dominum etc."

AN INDULGENCED PRAYER.

Qu. I read a few days ago in a Catholic newspaper that Pope Pius X in a decree of the Congregation of Indulgences in 1904 granted a plenary indulgence at the hour of death to all the faithful who once during their lifetime, on any day chosen by themselves, after a good confession and communion, recite, with true love of God, the following prayer: "Lord, my God, I will accept from Thy hand any kind of death as may please Thee, with all its fears, suffering and pains, with full resignation to Thy holy will." Is there such a decree; and should not the prayer be better known?

Resp. There is such a decree. It is dated 9 March, 1904, and was published in the REVIEW for August of that year

(Vol. XXXI, pages 167, 168). It does not, of course, make any difference in what language the prayer is recited. Nevertheless, we submit that the English version given above, no matter from what source it may have emanated, could well be emended. The original is: "Domine Deus meus, jam nunc quodcumque mortis genus prout Tibi placuerit, cum omnibus suis angoribus, poenis ac doloribus de manu tua aequo ac libenti animo accipio". We are aware of the difficulty of rendering Latin prayers into English at once faithful to the original, dignified, smooth, and idiomatic. Yet we suggest that "jam nunc accipio" does not mean the same as "I will accept". And the full strength of "angores" is not given in the word "fears". We echo the wish of our correspondent that the prayer and the indulgence attached to it may be more widely known.

BENEDICTION TWICE IN THE DAY.

Qu. We have the custom here of giving Benediction of the Blessed Sacrament as part of the First Friday devotions after an early Mass. In the evening, during the month of October, we have Benediction as part of the Rosary devotions. Can we have both on the same day? There is a diversity of opinion, and, although the month of the Rosary devotions is past, a similar combination may occur at some other time. What is your opinion?

Resp. The general tenor of the legislation of the S. Congregation of Rites is (1) that Benediction of the Blessed Sacrament should not be given too frequently—this is sometimes incorrectly expressed by saying that it is positively forbidden to have Benediction twice on the same day. (2) When there are peculiar circumstances to justify it, the bishop may grant permission to have Benediction more than once on the same day. In support of the second point we have two decisions of the S. Congregation. Decree N. 3438 ad 11 answers "Affirmative, de licentia Episcopi," to the Dubium "An liceat in una eademque die atque in eadem ecclesia pluries cum SS. Sacramento benedici populo?" The other decree considered the question: "An liceat pluries in eadem ecclesia et die impertiri benedictionem cum SS. Sacramento occasione piarum congregationum, vel ad devotionem; item an liceat inter-

rumpere expositionem SS. Sacramenti pro danda benedictione ob causas indicatas". The answer (3448 ad 3) was: "Ad primam et secundam partem: juxta prudens Ordinarii arbitrium, evitata tamen nimia frequentia, et dummodo non agatur de expositione quadragenta horarum".

CHRISTIAN SCIENCE.

Qu. Could you direct me to some books and articles on Christian Science? Is Christian Science formally condemned, or merely included in the general condemnation of false sects?

Resp. The works dealing with Christian Science are very numerous. Among the more serviceable recent publications are the following: Adams, *The Elements of Christian Science*; Coakley, *Christian Science and the Catholic Church*; Knowles, *The True Christian Science.* Periodical literature on the subject is very abundant. Without attempting anything like a complete list, we may refer to *The American Catholic Quarterly*, Vol. 30, and the *Catholic World*, Vols. 69, 80, 89, 92, 96. There is, so far as we know, no explicit condemnation of Christian Science. It is, however, implicitly condemned in the condemnation of false and heretical sects. Many writers in our Catholic weekly papers have noted recently in the Christian Science publications an extraordinarily aggressive tone of hostility to the Catholic Church.

Criticisms and Notes.

CODEX JURIS CANONICI Pii X Pontificis Maximi iussu digestus, Benedicti Papae XV auctoritate promulgatus; Praefatione, Fontium Annotatione et Indice Analytico-Alphabetico ab Emo Petro Card. Gasparri auctus.—Neo-Eboraci; P. J. Kenedy et Filii, Typographi Pontificii MCMXVIII. Pp. 777.

The new Code of Canon Law has been amply discussed in these pages. Typical translations were from the outset forbidden, not only because it was desirable that the Latin text with its exact terminology should be popularized and taught in the theological schools, but also to prevent arbitrary renderings that could only cause confusion. The war conditions made it exceptionally difficult to obtain copies of the work in sufficient number to answer our needs; and the enterprising firm of P. J. Kenedy and Sons undertook to secure authorization to republish the authentic text in America. The accuracy of the edition was assured by the modern process of photographing the original. The result is a clear and absolutely correct copy of the *Codex* issued by the Vatican Press.

The edition here presented is that containing the notes of Cardinal Gasparri, who is chiefly responsible for the digesting of the matter submitted from the first to the Commission appointed to draw up the new legislation. These notes are mostly indicative of the sources whence the legislation, as embodied in the different canons, is taken. This does not mean that these sources always agree with the actual legislation adopted in the canons. In certain cases the older laws have been not merely altered but practically reversed to meet changed conditions. This is true in particular of the chapter dealing with the Penal Law of the Church. The canonist is thus enabled to compare former enactments with the present, and to ascertain the reason for the changes. As the references are purely to authorities, without giving the verbal texts to which they refer, the Sacred Congregation proposes to issue for detailed reference a collection of these sources under the title of *Collectanea*. This collection is to contain the full texts of pontifical and conciliar decrees, and from other official interpretations. But they will not include the Acts of the Council of Trent or the liturgical prescriptions, as these are easily accessible to the average student of Canon Law and Theology.

The volume published by P. J. Kenedy and Sons thus makes the original Vatican volume accessible to all. Considering its value as a text and reference book for clerics, the service thus done to the priests of America is of decided value. No translation could possibly replace it. Moreover the Latin is singularly clear and there are few of

those intricate passages and obsolete phrases in the text that make the reading of Roman documents such a trying duty to the average priest who does not keep up special studies in Roman law and philology.

THEOLOGIA MORALIS secundum Doctrinam S. Alphonsi de Ligorio, Doctoris Ecclesiae, auctore Jos. Aertnys, C.SS.R., S. Theologiae Moralis in Collegio Wittemiensi olim Professore. Editio nona, quam recognitam atque auctam ad Juris Codicem Canonici accommodavit C. A. Damen, C.SS.R., Juris Can. et Theol. Mor. Prof. Tomus I. Galopiae: Typis M. Alberts Filii. 1918. Pp. xvi—502.

At the time of the death of Father Aertnys, the venerable theologian, in 1915, his *Theologia Moralis* had reached its eighth edition. He had been professor of his special branch for nearly forty years, and during that time he had rendered splendid service to the cause of a sound moral theology by his writings, not merely in the class books and controversial manuals that bear his name, but also in innumerable articles he wrote for the periodical press, especially the clerical and pastoral organs of Holland, Germany, France, and the pages of THE ECCLESIASTICAL REVIEW. His opinions on disputed points of theology are chiefly based on the teaching of St. Alphonsus, who defends a moderate Probabilism, known as Æqui-Probabilism, and intended to refute what has been designated in the schools as Probabiliorism. But the moral teaching of the holy Founder of the Redemptorist Congregation long ago approved itself as superior to any party tenets. The student may safely follow the rules for the direction of conscience laid down by the saintly Doctor of the Church, who embodies in his doctrine the principles of Christian perfection and the experiences of a pastoral life as missionary and chief guide of his flock.

Father Damen, on whom the mantle of the illustrious theologian of Holland has fallen, has adapted the work of his predecessor to the modern requirements as indicated chiefly by the new Code of Canon Law. The precepts and provisions of the *Codex* are incorporated in the text before us. This is an advantage that will at once be the volume's passport to priests and seminarians. The adaptation necessitated notable changes of the older text. This is particularly the case in the chapters " De Legibus ", " De Preceptis Ecclesiae ", and " De Statibus Particularibus ", as well as in the tract " De Actibus Humanis ". In not a few instances the exposition has been reduced in compass and at the same time brought into more logical order by a transposition of principles and illustrations. The decisions are always properly documented and follow a continuous system of numerical paragraphing. Thus reference is facilitated; and the volumes are

also made more practically useful by a double index of the general matter and the canonical precepts.

This first volume comprises the fundamental treatises "De Actibus Humanis", "De Conscientia", "De Legibus". The second part embraces an exposition of the theological virtues. Then follow the section "De Praeceptis Decalogi et Ecclesiae". The latter includes the chapter "De Censura Librorum". The concluding portion of the book is devoted to the duties of the clerical, religious, and vocational secular states of life.

The letterpress is excellent, and the five hundred pages fall within a moderately-sized volume.

THE REALITY OF PSYCHIC PHENOMENA, Raps, Levitations, etc. By W. J. Crawford, D.Sc., Lecturer in Mechanical Engineering, The Municipal Technical Institute. Belfast; Extra-mural Lecturer in Mechanical Engineering, Queen's University of Belfast. E. P. Dutton & Co., New York. 1918. Pp. 246.

In the city of Belfast, Ireland, there is a family, named Golligher, which is remarkable for its mediumistic powers. The household comprises seven persons, the father, four daughters, a son-in-law and a son, a young lad. Each of these possesses more or less the mediumistic quality. The youngest daughter, however, Kathleen, born 27 June, 1898, is most richly endowed; indeed she is supposed to have inherited the gift(?) from her mother's ancestry. The family is described by the author of the above volume as upright, religious-minded people. Their religion is spiritism. They attend no other church than the spiritualistic, but to it they are devotedly attached.

In a room of the Golligher house set apart for the purpose, Professor Crawford, whose academic distinctions appear on the title-page of the present book, has for several years been conducting experiments in psychic phenomena, and the record of the experiments carried on weekly during 1915 and 1916 is given in the volume at hand. The room in which the seances are held contains no furniture except a small central table and seven stools approximately encircling the table for the individual members of the family. Over the mantelpiece is an ordinary gas-burner whose flame is encased by a tin lantern, the front side whereof is replaced by a piece of red glass, white light having proved detrimental to the experiments.

The family is seated round the table; a hymn is sung or a prayer is said. Hands are joined in chain order, the latter arrangement having been found by experience helpful to inaugurate the phenomena; afterward the chain may be broken and the sitters may place their hands on their knees. In no case is there the slightest contact be-

tween the persons or their garments and the central table. Nor does the medium fall into a state of trance unless requested to do so by the operator. As a rule she is wideawake and assists the experiments consciously. After about fifteen minutes slight raps begin to be heard, especially in proximity to Kathleen, the principal medium. These raps increase and vary in quantity and quality, all the way from a slight sound up to a noise such as would be produced by a sledge-hammer. Other sounds occur, like, for instance, that of a trotting horse, the sawing or scraping of wood, and so on. Sometimes a small hand-bell placed on the table is rung. These various noises are all produced by "the invisible operators" and are signals from "the Beyond" that the spirits are ready for work. And that they are obedient to the commands of their visible coöperators is superabundantly proved by the long series of minutely exact experiments described in the volume before us. Professor Crawford has but to request his invisible coägents to lift the central table and straightway the table ascends into the air to varying elevations, usually to about eight inches above the floor, but occasionally rising as high as four feet, and remains there suspended until Dr. Crawford requests "the invisible operators" to lower the table, which they at once proceed to do, either slowly or suddenly with a crash, according to orders from the Professor. Visitors to these seances may be asked to lean upon the table so as to prevent its levitation or to push upward to withstand its lowering. In both cases their efforts prove futile. "The invisible operators" are stronger than man.

A noteworthy feature of the experiments is the increase in weight of the medium during the table's elevation and the return of her weight to normal after the lowering thereof, the increase and the decrease being practically in each case equivalent to the weight of the table. The evidence for this fact given in the records appears to be perfectly conclusive; and to justify the substance at least of the theory by which the present author endeavors to explain the phenomena, i. e. both the noises and the levitations. His theory is in effect that "the invisible operators" employ material which they extract from the body of the medium and shape into "rod-like" instruments for their work. Let it be noted that during the seances the stool occupied by Kathleen rests on a weighing machine. In some experiments it has been found that the medium's increase of weight during levitation of the table does not quite balance the weight of the table. Careful investigation has shown in these cases that some other member (or members of the circle) has supplied "the invisible operators" with the material for the "rods".

If it be asked why, if material be withdrawn from the medium, the latter should increase and not decrease in weight, as might natur-

ally be expected, the answer is not clearly given by our author. We may, however, suppose the increase to be owing to the reaction of the table on the medium along the lines of the (supposed) rods.

Sometimes, in the case of the raps and other noises, the medium's weight *decreases* greatly—as much as eight pounds. This appears to be due to the fact that the rods which are supposed to project from the medium fall beyond the scales upon which she is seated and rest upon the floor. It is also worthy of note in this connexion that the table's levitation is sometimes slow and jerky or accompanied by various tiltings, side-wise motions, and so on. In these cases the weighing scale invariably oscillates correspondingly with the agitations of the table.

It may be further observed that the substance which the author conjectures to be extracted from (possibly) the nerve tissue of the medium by "the invisible operators" and shaped by them into leverage and rapping rods is afterward restored by them to the medium's organism. The proof of this is established by the fact that she resumes her normal weight after the levitations and rappings are over.

To many the rod-theory may seem fanciful. In the light, however, of the experiments, it appears, to say the least, plausible. That some material is withdrawn from the medium seems manifest not only from the variations in her weight occurring during the experiments, but also from the fact that repeatedly the (visible) operator's hands come in contact with a slimy, cold, reptile-like substance emanating from the medium during the experiments.

Obviously the most vital question in all this sort of thing concerns the identity of the invisible agents. That they are personal intelligences the experiments leave no reasonable ground to doubt. Dr. Crawford persuades himself that they are none other than the souls of human beings who have passed into another state of life from which they are free to return, and under favorable conditions, such as he provides, do return to manifest in their own way their survival of death and their continuous association with us mortals. He declines at present to discuss this theory, having reserved it for a future publication.

Needless to say, the Catholic student cannot accept his explanation. That "the invisible operators" are spiritual personalities of some sort cannot, with the evidence at hand, be reasonably doubted. That they are the discarnate spirits of human beings, there is not the slightest trace of proof or probability. The Catholic student of such events has of course his own conviction based upon his faith. He believes that God does not permit human souls to return from their allotted state, whether of bliss or pain, to take part in seances even when these are conducted with all the apparatus of exact mechanics.

On the contrary, assured of God's revelation, he is convinced that there is another class of unembodied (not disembodied) spirits who are "the invisible operators" ever active in this world of ours, and who are particularly interested in diverting human beings from the truth revealed to mankind by Jesus Christ. It serves their interest to have the false religion of spiritualism substituted for the true religion of the Son of God which is handed down to us through His established agencies. Amongst those agencies there are no such elusive intelligences as those that extract from the nerve cells of girl mediums reptile-like slime which they fashion into rods in order to tilt tables, wave trumpets, and tinkle bells, in the seances held in Golligher's attic, Belfast. Uncanny beings of this class have more than one way of masquerading as angels of light.

> I see a Spirit by thy side,
> Purple-winged and eagle-eyed,
> Looking like a heavenly guide.
>
> Though he seem so bright and fair,
> Ere thou trust his proffered care,
> Pause a little, and beware!

Doubtless this view of the character of his "invisible operators" will seem naïve, childish, perhaps superstitious, to our scientific author. All the same, there is a very profound philosophy underlying this childish wisdom, while there is only unfounded guessing back of the spiritistic hypothesis—to say nothing of the tremendous risks incurred by those who engage in spiritistic practices. That the Golligher family and Professor Crawford seem to experience no physical or moral harm from their scientific intercourse with "the invisible operators" says nothing. In the first place, they suffer the greatest possible loss in their substitution of spiritistic religion for Christianity; and in the second place, the final outcome of their consorting with "the invisible operators" has not as yet been summed up. A longer lapse of time may be required for this.

In conclusion, let us add that Professor Crawford's book possesses a decided interest for priests. It concerns them above all men to know whether "psychic phenomena" have a real reality. No doubt some of us still hold to the opinion that such events are due to fraud or delusion. The detection of Eusapia Palladino at her trickery has lent no little plausibility to this opinion. On the other hand, there is a very large mass of evidence for the genuineness of spiritistic occurrences. Perhaps nowhere else is that evidence so clearly and so convincingly presented as in the present volume.

SERMONS AND LECTURES ON THE MISSIONS. A Collection of Sermons, Lectures and Sketches on the Catholic Missions, edited by Anton Huonder, S.J., assisted by other collaborators of the Society of Jesus, adapted from the German by Cornelius Pekari, O.M.Cap. 1918. Volume 1, pp. 188. Mission Press, Techny, Ill.

The writer of this notice chanced to spend a few days last summer at a home that had been rented for the season from a family whose stock of books betokened much interest in Protestant Missions. In the library, which, by the way, was choice and suggestive of a refined taste, he came across a volume entitled *The Lure of Africa*. The author's name was Cornelius H. Patton, Secretary for the Home Department of the American Board of Commissioners for Foreign Missions. The book was published by the Missionary Education Movement of the United States and Canada. The title-page was promising. For certainly there is a lure about Africa. Tremendous deserts, impenetrable forests, mighty waterways, lofty mountains, luxuriant flora, ferocious fauna, and manifold types of savage and semi-civilized man—all these were set forth by Mr. Patton instructively and entertainingly as some of the allurements of the wonderful country. The author's chief interest, however, lay in the Christian Missions, and whatsoever has been done by the various sects of Protestantism to bring the light of Christianity into the Dark Continent was described by Mr. Patton. Possibly the limits of the volume did not permit him to say anything about the Catholic Missions in Africa, or he may have opined that such missions are non-Christian, if not un-Christian. Anyhow it would never dawn upon the reader of the book that there exists a single Catholic mission or missionary throughout the whole vast area of the African continent.

The Lure of Africa, as was said above, is published by the Missions Educational Movement. The existence of an organization of this kind is a credit to the wisdom of the Protestant churches, proving as it does that they recognize that people have to be educated up to the supreme importance of the foreign missions.

Through our various periodicals devoted to missionary work and through our growing missionary literature, the educational movement in this field is of course always going on within the Catholic Church. Of recent years the movement is being greatly stimulated by the spread of the associations for the Propagation of the Faith and might be still further developed did we have at our command books conceived on the lines of the *Lure of Africa*, books which combine interesting information concerning the missionary lands and peoples with knowledge of the missions themselves.

Needless to say, the educational movement in this as in every other religious department depends upon the priest. If the call for zeal in behalf of the missions be heard ringing from the pulpit, there will always be a responsive echo from the pew. In virtue of this fact the above collection of Sermons and Lectures on the Missions merits consideration. The sub-title of the volume adequately describes the scope of the work. The book contains four complete sermons, six sketches (with material), and two addresses. The discourses are plain, well illustrated, preachable, practical, and suggestive. As an instance of the latter quality may be cited the example of a certain priest (Father Joseph Stein) who died recently in Wurtenberg. This zealous priest took to collecting canceled stamps and view cards. Within thirty-three years he realized from the sale of these articles $58,952. This not inconsiderable sum was distributed among two hundred poor missions all over the globe and was the means of redeeming some two thousand children. Again, we are told of a certain gentleman who was making preparations for an extended tour with the money he had received for his literary productions. A short time before his departure he chanced to meet a missionary bishop from far-off China. In the course of the conversation the prelate related the sad conditions existing in his Oriental missions; whereupon the gentleman turned over to him the entire sum which he had intended to use on the trip, and contented himself with the fresh air of the gardens and dells about his home. Surely, a heroic act of charity! Other methods of helpfulness, all the more practical because less heroic, are pointed out in the book. Priests who from time to time preach on the missionary life of the Church will find the discourses serviceable.

PRECIS DE PATROLOGIE. Par J. Tixeront, doyen de la Faculté catholique de Théologie de Lyon. Librairie Victor Lecoffre, J. Gabalda, Editeur: Paris. Pp. xi—514. 1918.

Apart from Mgr. Battifol's work entitled *La Littérature Grècque* and M. Rubens Duval's *La Littérature Syriaque* there is in French no manual of Patrology save those that have been translated from the German, namely, Rauschen's *Elements* and Bardenhewer's Manual, *Pères de l'Église*. Neither of these works being in the judgment of Professor Tixeront serviceable as textbooks for ecclesiastical students, he has thought it well to prepare the present compendium in view of the needs of seminarians, and the requirements of busy priests and religious teachers, as well as the educated laity.

We have in English, as is well known, an excellent translation made by Bishop Shahan, Rector of the Catholic University, Wash-

ington, of Bardenhewer's scholarly *Manual of Patrology*. A comparison of the present *Précis* with the latter work shows that they both cover substantially the same ground, the degree of development and the mode of presentation constituting the chief difference between them. The *Précis* is more compendious in matter and more methodical in form than Bardenhewer's *Patrology*, while the latter is somewhat fuller as well as the more erudite of the two.

Students of theology are already familiar with Professor Tixeront's *History of Dogmas*. The present compendium of Patrology supplements the latter work, by sketching the lives and the literary remains of the Fathers and early theologians whose discussions led up to and intrinsically influenced the formulation of the Church's dogmatic teaching. It is not unlikely that the present *Précis*, like the *Histoire des Dogmes*, will find, as it deserves, an English translator.

TO THE HEART OF THE CHILD. By Josephine Van Dyke Brownson. With a Preface by the Rev. John J. Wynne, S.J. The Encyclopedia Press, Inc., New York. 1918. Pp. 203.

You want to win the heart of the child first for God and then for its own best interests, which entail the best interest likewise of its fellow children. But what is the surest and quickest way into the citadel which is guarded from within by passion and selfishness? Is it through the head and the intellectual memory? Or is it through feeling and emotion? Neither. It is through the imagination, which if rightly directed spontaneously acts on the one side upon the feelings and on the other side upon the intelligence and memory. This is good pedagogy, because it is true psychology, while it is sanctioned by the practice of Christ, the greatest of Masters, and by that of all the teachers who in the course of time have won the hearts of children.

It goes without saying that women, intelligent women, women whose native instincts have not been smothered by the blankets of artificial pedagogy, spontaneously adopt this method. The method, however natural though it be and spontaneous, requires intelligent adjustment and application, such as it receives in the admirable little volume before us. The book is the outgrowth of the endeavor on the part of the author to communicate to children instruction concerning God, Religion, Church, Sacraments, and Commandments—instruction which by its vividness should win the imagination and the heart, while by its definiteness it should inform the intelligence, of the child.

After the program looking to this end had been worked out, its several parts had to be progressively typed and multiplied for the use

of the body of teachers who were to coöperate in its execution. These sections were finally unified and issued in the present volume.

It would be gross exaggeration to say that, after the nineteen centuries of experience which teachers within the Church have had in communicating her doctrine to little ones, a new method has just now been discovered that surpasses in excellence all its predecessors. But it will be however quite within the bounds of sober truth to assert that the method here followed has a certain freshness, vividness, attractiveness about it that will make it appeal at once to the educational powers of teachers and to the receptive powers of children. It makes religious doctrine at once instructive, illuminating, and effective.

Each lesson—there are in all thirty-six—is followed by a list of questions that analyze the synthetic and more discursive presentation of the general matter. Many of the lessons are also illustrated by suggestive diagrams. There is also a bibliography which will prove helpful to the teacher.

LA VIE CATHOLIQUE DANS LA FRANCE CONTEMPORAINE. Préface de Mgr. A. Baudrillart. (Publication du "Comité Catholique de Propagande francaise a l'Etranger".) Bloud & Gay, Paris ou Barcelone. 1918. Pp. xvi—531.

However deeply Catholics must be pained at seeing the world war reaching out its octopus tentacles to enfold not only the bodies but the souls of men; at beholding their brethren amongst the interhostile nations venting their hatred one of the other in acrimonious recriminations; at witnessing on the one side French, on the other side German so-called Catholicism, Pharisee-like vaunting itself on the virtues that make it superior to the publican people yonder; however these animosities between brethren of the same household of faith must humble us before the outside world which may justly cry out, "See how these Christians hate one another!" calm reflexion shows that, save by miraculous intervention, these dissensions are perhaps in the actual circumstances inevitable. Grace supposes nationality as well as nature, and while, abstractly speaking, Catholic faith knows neither Jew nor Gentile, Greek nor barbarian, bond nor free, in the concrete, we have to take men as they are, with all their prejudices and antipathies, with all their nastiness and ugliness, and, making the best of a decidedly bad bargain, learn to endure what in the actual state of things we cannot cure. Moreover, just as the war itself, howsoever terrible, is not an evil unmixed with good, so likewise the enmities and the calumnies hurled at one another by Catholics amongst the opposing peoples have not failed to entail certain beneficent re-

sults. Not the least of these is to be found in that very literature which is the purveyor of the reciprocal vituperations. Much, if not most, of that literature is of course ephemeral, being the product rather of passion than of reason. Some of it, however, possesses at least elements of permanent value. To this class may be assigned the above portrayal of Catholic life in France of to-day and yesterday.

Although the work was inspired by the strictures made by the German critics upon several war pamphlets issued by the *Comité de Propagande*, and is meant to be, at least in part, an answer to those strictures, the book possesses at the same time a larger value. The contents are made up of seven distinct studies, each of which was assigned to a specialist on the respective topic.

Thus the religious life of France is presented by Mgr. Tissier, Bishop of Chalôns (pp. 1-119); the French family by the eminent academician, M. Etienne Lamy (pp. 120-179); the Catholic Social Movement by the accomplished scholar, M. Henri Joly (pp. 180-243); the sacred sciences (exegesis, theology, etc.) by the learned editor of the *Etudes*, Père Grandmaison (pp. 244-305); the renaissance of Christian philosophy, by the Abbé Michelet of the Toulouse University (pp. 306-387); recent French literature by the well-known literary critic, M. Fortunat Strowski (pp. 387-495); and recent Christian art in France by the eminent connoisseur, M. Henri Cochin (pp. 495-529).

The subjects here mentioned, the expert authorship and the amount of space allowed to each topic (as indicated by the paging here given), may suffice to suggest that the work should be regarded as no mere partisan pamphlet, but as a scholarly attempt to exhibit the distinctive features of the actual life, religious, social, intellectual, and artistic, of contemporary France.

While all the topics are of vital interest, if we were to single out one of peculiar insistency, it would be that which concerns the French family. The subject is too intricate to permit of discussion here and now. Suffice it to indicate the underlying principle of its treatment. The French family, as M. Lamy sees it, is in a very acute sense on the battlefield, where life and death are at grips for the mastery. Death has taken the offensive and, in the majority of cases, stamps its triumph by sterility. Life still has its coigns of vantage where it stands intact and whence it bids fair to advance to the positions it lost. For the moment there is a halt. Deaths and births are in equilibrium. Is the French family to press forward to its ancient prestige, or is it doomed to extinction? The answer must be sought in the advance of faith and the religious life. Fruitful families exist where faith flourishes and fecundity is proportional to the strength of religiousness. The conclusion — the remedy and the means — is ob-

vious. Moreover, if, as rumor has it and as Mgr. Tissier in the opening section of the volume declares, the war has brought about a renaissance and an intensification of religion in France, the outlook for a reïnvigoration of the family, the roots of national life, is, to say the least, encouraging.

For the rest, the student interested in this supremely important question and its cognate problems will do well to possess himself of these studies, which he can the more easily do, seeing that the book is issued at a moderate price by the *Comité de Propagande.*

FRENCH CATHOLICS IN THE NINETEENTH CENTURY. By W. J. Sparrow, D.D. London: Society for Promoting Christian Knowledge; New York, The Macmillan Co. 1918. Pp. 189.

A peculiar bias has dictated the choice of these sketches. The title would suggest that there is question of representative Catholics, in whom the normal Catholic life is focused and strongly mirrored. This, however, is not the case. A glance at the list convinces us that we are in presence of extremes, of men that have swerved from the normal line either by excess or defect; for the names of Lamennais, Lacordaire, Montalembert, Veuillot, Gratry, Ollivier, Duchesne, and Loisy stand for certain extreme tendencies in the Church. To make them appear as representative of what is typical in French Catholicism is misleading.

This has not been done without a purpose. The author wishes to show the repressive policy of the Church and the intolerant zeal of her children in an odious light. The more liberal régime of the Episcopalian Church gains by this comparison. "The action of the Roman Curia," thus the author sums up his conclusions, "does not exhibit the Church in an attractive light. . . . These incidents illustrate how disadvantageous authority may become when it encroaches beyond the sphere of faith and morals. . . . An emphasis is laid, by such extravagance, on the perils of authority, which is of all things the very lesson which modern tendencies do not require" (186). We are not aware that the Church has been unnecessarily severe in the cases cited by the author. It is true, she reproves and condemns error, but in no other way could she preserve the purity of the faith. Nor is this doctrinal authority, exercised by the Church, actually felt as an intolerable burden and galling yoke by her children, though, of course, there always will be found proud and rebellious spirits that brook no restraint. But an outsider can never understand the true meaning and value of authority and will regard every disciplinary measure to insure doctrinal unity as an instance of persecution. Hence his sympathy with the apostate.

These strictures may seem harsh and intransigent, but where a principle is involved compromise would be treasonable. Withal, these sketches are very readable and interesting. They give a fair idea of the turmoil and the spiritual unrest of the nineteenth century. Whoever reads this booklet will long for a more intimate acquaintance with these intellectual heroes, and this desire may lead him to a better understanding of the attitude of the Church. In this manner the book may do much good. Its sympathetic tone and evident sincerity, moreover, compensate in a measure for the above mentioned shortcomings. C. B.

Literary Chat.

Fr. Pustet Co. has ready the 1919 *Ordo for the Recitation of the Breviary and the Daily Celebration of Mass.* It differs slightly from its predecessors, in typographical arrangement chiefly, which is due to the fact that the "redactor" of the *Ordo* for the past twenty-four years has died and left the arrangement of the directory in new hands. The alterations are on the whole improvements, though one accustomed to the older style will for the moment feel the difference. The traditional accuracy and orderly references which the old Ratisbon firm represents are still part of the work that the Clergy will gratefully appreciate when they compare this American *Ordo* with that of other countries.

The recent celebration of the Golden Jubilee of the establishment of the Harrisburg episcopal see has occasioned the writing, by Monsignor M. M. Hassett, D.D., V.G., of an *Historical Sketch of the Diocese of Harrisburg: 1868-1918.* The story is replete with those lessons of self-sacrifice and intelligent devotion to the best interests of a Christian commonwealth which distinguish the early Catholic missionary enterprises in the United States, and needs to be read in its details to be appreciated. The narrative of the progress, from the days of the Conewago Mission to the present well-organized Cathedral administration, shows that the gain in numbers and efficiency has been steady.

When in 1868 Harrisburg was made a See, it embraced eighteen counties, covering an area of some ten thousand square miles, with a Catholic population of twenty-five thousand. Three of its counties were subtracted from it in 1901 to be added to the newly formed diocese of Altoona. In 1868 there were twenty-two priests, with forty churches and seven schools. At present there are one hundred and twenty priests, seventy-four churches, and forty-four schools. The Catholic people now aggregate eighty-five thousand. These figures are eloquent of progress, especially in view of the scattered condition of the population and the fact that there are no really large cities in central Pennsylvania.

One feature particularly gratifying to the student interested in the growth of true religion in the capitol city of Pennsylvania is the evidence of scholastic advance under the last two episcopates. Harrisburg is an important center of civil activities, as it is the seat of the law-making body of the State. At such a center the interests of justice and of religion demand a spiritual force at once vigilant and prudent to safeguard the moral welfare of the commonwealth. Happily the Church is there well provided with a capable clergy led by a high-minded, cultured, and spiritual guide.

In a small brochure of 64 pages the Society of the Divine Word, Techny, Ill., issues a third enlarged edition of *The Catalogue of Catholic Mission Literature.* It is compiled by Fr. Bruno Hagspiel, S.V.D. The list comprises books, pamphlets, and periodicals dealing with both home and foreign missionary work, and will be found highly useful in the libraries of schools and colleges and religious communities. While our Catholic Mission literature is not as comprehensive as we might desire it to be, nevertheless this little Catalogue proves that we are richer than most of us probably suspect. The best way to amplify and perfect the actual supply is obviously to propagate what we have.

It is fondly to be hoped that the neat little pamphlet entitled "Hope" by which Father T. Gavan Duffy is sending a monthly letter from India to those in this country who are co-operating with him in the work of establishing Catholic schools in the Far East, may reach a wide circle of readers. The two numbers (June and July) tell of portions of his journey homeward — home is for him India. He sailed through the Golden Gate 28 December, 1917, and arrived at Pondicherry 15 April, 1918. Some of his experiences en route are happily sketched in these little brochures. Aside from the delight the reader gets from following these charming pen-pictures and bright reflections, the letters of Father Duffy furnish a gently insistent impulse to coöperate with him in the noble work to which he devotes his life. (The Catholic Mission, Pondicherry.)

Your perplexity as to what to give "that boy" for Christmas is resolved as soon as you know that there is a new story out by Father Finn. And all the more so when you find that *His Luckiest Year* is the sequel to *Lucky Bob.* The mystery of the charming young hero's parentage is cleared up in the new story. The year spent at St. Xavier's in Cincinnati is in more than one sense lucky for Bob. New and true friendships are formed, many a chance for the development of the boy's heroism turns up, while sorrow, which he was ever quick to alleviate in the case of others, comes to try and eventually to refortify his own character. The old friendships which Bob made in his wanderings along the Mississippi play a singularly happy part in the denouement of this lucky year. Bob is a splendidly conceived type of a healthy boy, and lads who accompany the young hero through the rapidly moving vicissitudes of his year in Pioneer Street will be all the better, as well as happier, for the association. (Benziger Bros., New York.)

The Manual of the Sodality of the Blessed Virgin Mary which has recently been edited by Fr. James J. Duffy, of the Philadelphia Archdiocese, can claim for itself two distinctive merits. In the first place, its rubrics are literally rubricated, that is, are printed in red. In the second place, the letterpress is so large and clear that Sodalists will be able to chant from it Our Lady's praise comfortably even under the dim religious light, or twilight, which is the glory(?) of some of our churches. The *Manual* is published by Peter Reilly (Philadelphia).

It is a pleasure to note that the brochure *Real Christian Science,* by Mrs. W. A. King, has appeared recently in a second edition. The booklet is not a polemic against Eddyism, but a positive statement in miniature of genuine Christian science, or rather wisdom, over against the pseudo-science that unfortunately has usurped the title Christian. Two women chance to meet on a Pullman, one a so-called Christian Scientist, the other an intelligent Catholic. The latter gets the opportunity, and embraces it, of explaining to her companion the attitude of Catholicism toward life and especially toward pain and sorrow. There is no conversion recorded, but there is enlightenment, and there is the balm of comfort bestowed on the needy. Probably the conversion will come later on. Anyhow, the little pamphlet should be spread, not least for the sake of the example it affords of a Catholic woman's intelligent grasp of her faith and her courage in presenting the substance and grounds of that faith to a chance companion *de voyage.*

(Pustet & Co., New York and Cincinnati.)

The graded course of religious instruction prepared by the Christian Brothers is undergoing a thorough revision in view particularly of the New Canon Law. The revised catechisms, numbers one to four, are already in use. These carry the course from the Kindergarten to the High School and Academy, inclusive. The revision of the *Manual*, adapted for colleges, is passing through the press, and the three volumes of the *Exposition*, a work of reference for teachers and the clergy, are also under revision. The emendations and additions when completed will add not a little to the value of a graduated course which is already widely recognized as unique both in respect to precision and comprehensiveness. (Philadelphia, John Joseph McVey.)

The corner-stone of the social structure is the family, upon which ultimately depend both the morality and the efficiency of a people. This vital truth, set in relief by the calamities that have befallen the world, Monsignor Gibier tries to bring home to his country which had become oblivious of the sacred duties of married life. In a substantial volume, entitled *Famille* (Paris, P. Téqui), the author reminds us of these old truths so essential to the well-being of humanity. The book constitutes the second instalment of a trilogy, which deals with religion, the family, and the country. The first instalment has been previously noticed and received a generous measure of praise, nor does the present volume fall below the high standards of excellence embodied in the first, the treatment of the important subject being both lucid and impressive. The chapter on the scourge of depopulation, as the author calls that insidious vice which works greater havoc than wars, is truly prophetic in tone and masterful in the analysis of the causes and remedies. Timeliness is the most characteristic feature of this useful volume.

If the gigantic endeavors of reconstruction which will have to be made after the war, are not to issue in disastrous failure, the Church, as the authentic interpreter of the divine law, must play a part in this work. Hence it is paramount that the nature and the mission of the Church be thoroughly understood. No other could be more conducive to such understanding than Monsignor Besson's eloquent discourses dealing with this timely topic. (*L'Église, Œuvre de l'Homme-Dieu*, Paris, P. Téqui.) The editors have done well to publish a new edition, which by the way is the seventeenth, to this deservedly popular book. Sound doctrine and sublime eloquence are united in these inspiring pages in a rare and beautiful harmony.

Politicians are plentiful; in fact, there are too many of them; but statesmen of the highest order are exceedingly rare. Albert de Mun may justly be classed among the latter, for he lifted every political issue with which he had to deal as political leader of his party to the higher plane of ethics. He was a staunch champion of the inviolable rights of the Church and he always had the welfare of France at heart. His vision was never hampered by the narrow partisan standpoint, and his keen grasp of the bearings of political problems verged on intuition. Under the stress of the terrible events of the last four years his stature rose to heroic proportions. France owes him an enormous debt of gratitude, which it pays in part by the appreciative little sketch of his life published by Bloud and Gay. (*Albert de Mun, Un Grand Français.* By Victor Giraud.) The author is not wrong in his estimate of his subject; Albert de Mun was a great Frenchman, and, what is more after all, a great man and a great Catholic.

Short stories are much in vogue; the leisurely drawn-out novel that accompanies the hero through all the vicissitudes of life from the cradle to the grave, is becoming increasingly unpopular. In literature classes, the short story has a decided advantage by reason of its closely knit unity and tractable dimensions. A collection of short stories, if made with discernment, will serve a good purpose. On the whole, we may say that Dr. Blanche

Colton Williams's selection (*A Book of Short Stories.* Illustrated. New York: D. Appleton & Co.) fulfils this condition, though we cannot regard the insertion of Guy de Maupassant's "The Necklace" as very happy. There is something so hopelessly depressing about this story which must affect the child's mind unfavorably. The notes call attention to the literary beauties and explain allusions that might puzzle the inexperienced reader.

Gifts of books, particularly novels, always prove acceptable in certain circles. Benziger Brothers publish two novels that will look very attractive on the Christmas table and that may safely be put into the hands of a Catholic reader. The titles are *Alberta: Adventuress*, by Pierre l'Ermite, and *Children of Eve*, by I. C. Clarke. Both are problem novels, though, it goes without saying, not of the sordid sexual type. The former deals with the drift of the rural population toward the large industrial centers and the evils incident thereto; the latter with religious indifference and its danger for the peace of married life.

Though Pierre l'Ermite has in view typically French conditions, the lessons to be drawn from his dramatic story are equally applicable to our own country. There is no need of expatiating on the author's merits as a story writer. His fame rests securely on his powerful social novel *The Mighty Friend*, which immediately leaped into popular favor. He has a compelling way of telling his story and grips the reader's attention from start to finish. The narrative is replete with startling incidents and interesting developments, though the author scorns the sensational element, on which the second-rate scribe depends almost exclusively. It is true, he does not hesitate to use dark and deep shades in his picture of economic greed and social corruption; but there are bright flashes of color to offset the gloom, and, whatever one may say, his descriptions are true to life.

Miss Clarke's novel possesses atmosphere and fine local coloring, but the delineation of her characters is not always convincing. She does not sufficiently conceal her purpose, and her figures have the appearance of having been made to order. For all that we would not miss the heroine, as beautiful a creation as one can find anywhere in fiction. Upon her the author has lavished all her art and produced a typical woman that will endear herself to the heart of the reader, her very faults and frailties making her more lovable, because more human. With palpitating heart the reader follows this trusting and delicate creature through her trials and agonies, and rejoices when she emerges again into the brightness of happiness which is the reward of her patience and fortitude. All in all, the author has given us a well-written story which affords food for serious thought.

In answer to a number of inquiries, we have the pleasure to say that "The Meditations of an Ex-Prelate" will continue to appear occasionally in the REVIEW. At the last moment it was found necessary to withdraw from publication in this number the second instalment of these practical reflections of an American churchman, the harvest of whose quiet eye has been in the gleaning these many years. It is a great satisfaction to acknowledge the sympathetic response that these genially suggestive musings have called forth from so many quarters.

The reason for withholding that and other contributions from this issue makes it obligatory also to postpone the appearance of the paper on Recent Bible Study from the pen of the Rev. Walter Drum, S.J.

Their publication, however, is postponed only a month, and so we have an opportunity to profit by an exercise of patience. Making a virtue of necessity in the same direction, we are asked to be patient with the slow delivery of the periodical mail in these post-bellum days. Whereas in the days before the war the copies of the REVIEW were all delivered at their farthest destination within a week of their having been entrusted to Uncle Sam, nowadays the copies of even nearby subscribers may be ten days or more in transit. Against all kinds of

odds we have been successful in maintaining with gratifying regularity our former publication date, and we shall do our very best so to continue. And as soon as the postal embargo is lifted, it is hoped deliveries also will be normal again.

Besides the articles just mentioned as forthcoming in an early number, it will be of interest to add, among others, the following: "Why Priests do not Write for Publication," "On the Support of Our Pastors," "The Priest and Christian Science," "Organization of Diocesan Charities," "Revision of Rules of Religious Orders," "On Encouraging Matrimony," "Boy Choirs in Catholic Churches," and some interesting correspondence from priests on practical pastoral topics.

Readers of the REVIEW who were especially interested in the article on the Ouija Board (November number) will be glad to have their attention directed to the review of *The Reality of Psychic Phenomena*, in this number. This new book on a subject of notable interest to priests contains abundant evidence of the reality of spiritistic occurrences.

Speaking of the November number, we are reminded of the review therein of *Pastor Halloft*. This story of an American "Daddy Dan" is now ready in good season for Christmas. We shall be glad to receive orders for this genial and entertainingly instructive clerical story.

We have been told in confidence who "Pastor Halloft" is, or rather was, and who is his biographer, and so we are not at liberty to make the names public. This we say in answer to inquiries that we have received, and also to ward off other correspondents who may be minded to put the same question to us.

The Layfolk's Ritual, edited by the Benedictine Monks of Farnborough, is well calculated to increase the intelligent spirit of devotion which is the life of the Church on earth. It is chiefly intended, as the happily chosen title indicates, to be an aid for the laity. But, since the Latin prayers are throughout placed in parallel column with the English translation, the book will also serve the priest for the double purpose of carrying out the ritual of the Church, and instructing and directing the participation of those for whom the rites are performed. Here we have in a small and well-printed volume the prayers and ceremonies, with rubricated directions for priest and people, regarding Baptism, Confession, Reception of Converts, Communion in connexion with the assistance at Mass and out of it, the Marriage service, Extreme Unction, the Burial rites, and a number of popular Blessings.

The editors promise a similar volume, containing the Ritual of Bishops, under the title *The Layfolk's Pontifical* (P. J. Kenedy and Sons, New York).

The conclusion reached in the review of Professor Crawford's book on the *Reality of Psychic Phenomena* in the present number is identical with that advanced by Mr. Raupert in his paper on the Ouija Board (referred to in the adjoining column). In the case of the scientific experiments, no less than in some of the amusements with the seemingly harmless toy, preterhuman intelligences are ostensibly at work. Only that in the case of the phenomena associated with the Ouija the line of demarcation between the play of the human and the superhuman is more obscure than with the phenomena of levitation. Just where the automatic or the so-called subconscious forces of man's personality stop and the influence of an invading intelligence comes in, no human experience can discern. On the other hand, the line is quite plain in the case of the phenomena effected in the Golligher seances. Or rather, there is no such line at all. The events here occurring are almost obviously wrought by discarnate intelligences and not in any degree by an active medium. This fact lends to the record of Dr. Crawford's experiments a singularly conclusive value.

The fourteenth Annual Report of the Parish Schools of the Diocese of Pittsburg for 1917-1918 and the eighth corresponding publication for the Dio-

cese of Newark are, as usual, documents valuable alike for pastors and teachers. They indicate in each case the progress that has been made during the past year, and at the same time suggest the lines along which and the methods whereby further advance can and should be striven for. They manifest, moreover, that superintendents with their coöperators in the work of Catholic education are alive to the importance and the opportunity of extending the influence of the school into the social life of the community at large. It is obvious to say that, if priests and teachers were to reduce to practice the wisdom summed up in these annual reports, the educational work of the Church would be greatly facilitated and promoted.

Most of the literature evoked by the war will speedily perish. The product rather of excited feeling than of knowledge and calm reflection, it lacks the principle of stability. *Omne violentum breve.* Some, of course, of the war books will live. Among these we may safely rank Dr. William Barry's *The World's Debate.* The burden of the book, as an historical defence of the Allies, goes to prove, first, that Absolute Power is doomed, and, secondly, that Democracy and Christianity ought to recognize each other as by origin and spirit of a similar nature. The first of these two positions naturally receives the main line of defence. A mind at once so penetrating and so fully possessed of the facts and trends of European history as Dr. Barry's could hardly do otherwise than build up a forceful line of argument for whichever aspect of the great "Debate" his convictions or sympathies might lead him to espouse. To say that his work reflects keen analysis of the events and a remarkable familiarity with European history is simply to state what everyone expects to find in a book of the kind from the pen of Canon Barry. The manner and style betray, it is true, more vehement emotion than one looks for in a deliberate thesis from so judicial a mind. On the other hand, in a work belonging to the literature of the war there needs must be a place for the manifestation of sentiment, and in the present case the subjective element is not so prevalent as to eclipse the objective testimony of history. (New York: George H. Doran Co.)

Books Received.

THEOLOGICAL AND DEVOTIONAL.

CODEX JURIS CANONICI Pii X Pontificis Maximi, jussu digestus, Benedicti PP. XV, Auctoritate promulgatus, Praefatione, Fontium annotatione et Indice analytico-alphabetico ab Emo Petro Card. Gasparri auctus. Neo-Eboraci. P. J. Kenedy and Sons, Tipographi Pontificii. 1918. Pp. xlvii—777. Price, $4.50 *net.*

THE PRIESTLY VOCATION. A Series of Fourteen Conferences addressed to the Secular Clergy. By the Right Rev. Bernard Ward, Bishop of Brentwood. New York: Longmans, Green and Co. 1918. Pp. 175. Price, $1.75 *net.*

SUMMARIUM THEOLOGIAE MORALIS. Nicol. Sebastiani Sac. Editio altera, ad Codicem Juris Canonici accommodata et Indice Analytico aucta. Augustae Taurinorum, ex officina Eq. Petri Marietti. 1918. Pp. 404. Pr. 8 *fr.* 50.

THEOLOGIA MORALIS secundum Doctrinam S. Alfonsi de Ligoris, auctore Jos. Aertnys, C.SS.R. Editio nova quam recognitam atque auctam ad Codicem Juris Canonici accommodavit C. A. Damen, C.SS.R. Tomus I. Galopiae typis M. Alberts filii. 1918. Pp. xvi—502. Price, *fl.* 5.00.

A CATECHISM OF CHRISTIAN DOCTRINE. Prepared and enjoined by order of the Third Plenary Council of Baltimore. Chicago, Ill., John P. Daleiden Co. Pp. 155.

A MANUAL OF THE HISTORY OF DOGMAS. Vol. II. The Development of Dogmas during the Middle Ages and After: 869-1907. By the Rev. Bernard J. Otten, S.J., Professor of Theology, St. Louis University. B. Herder Book Co.: St. Louis, Mo. Pp. 551. Price, $2.50.

THE PRISONER OF LOVE. Instructions and Reflections on our Duty towards Jesus in the Most Holy Sacrament of the Altar. Prayers and Devotions for various occasions, in particular for Visits to the Blessed Sacrament and the Hour of Adoration. By the Rev. F. X. Lasance. New York, Cincinnati, Chicago: Benziger Brothers. 1918. Pp. 517. Price, $1.25 to $3.50, according to binding.

YOUR SOUL'S SALVATION. Instructions on Personal Holiness. By the Rev. Edward F. Garesché, S.J. Benziger Brothers: New York, Cincinnati, Chicago. 1918. Pp. 156. Price, $0.75 *net*.

YOUR INTERESTS ETERNAL. Our Service to Our Heavenly Father. By the Rev. Edward F. Garesché, S.J. Benziger Brothers: New York, Cincinnati, Chicago. 1918. Pp. 155. Price, $0.75 *net*.

THE ORDER AND CANON OF THE MASS, in Latin and English, with the Preparation for Mass or Holy Communion and the Thanksgiving for the same taken from the Roman Missal, and an Historical Introduction by the Right Reverend the Lord Abbot of Farnborough Abbey. P. J. Kenedy & Sons: New York; Burns and Oates: London. 1918. Pp. 66. Price, $0.30 *net*.

THE LAYFOLK'S RITUAL. The Complete Text in Latin and English of those rites of the "Ordo Administrandi Sacramenta" at which Layfolk have common occasion to assist. Whereto is added from the Pontifical the Rite of Confirmaton and from the Missal the Order of Mass, the Nuptial Mass and the Masses for the dead. Edited by the Benedictine Monks of Farnborough Abbey in Hampshire, with Introduction by the Right Reverend the Lord Abbot of the same. P. J. Kenedy and Sons: New York; Burns and Oates: London. 1918. Pp. xxiv—186—66. Price, $1.10 *net*.

TO THE HEART OF THE CHILD. By Josephine Van Dyke Brownson. With Preface by the Rev. John J. Wynne, S.J. The Encyclopedia Press, Inc.: New York. 1918. Pp. xii—193. Price, $1.00, boards; $1.25, cloth, postpaid.

MANUAL OF THE SODALITY OF THE BLESSED VIRGIN MARY. Edited by the Rev. James J. Duffy. Peter Reilly: Publisher. 1918. Pp. 133. Price, $0.50.

MISCELLANEOUS.

HIS LUCKIEST YEAR. A Sequel to "Lucky Bob". By Francis J. Finn, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1918. Pp. 258. Price, $1.00 *net*.

A BOOK OF SHORT STORIES. A Collection for use in High Schools, compiled and edited, with Introduction and Notes, and Biographies of the Authors, by Blanche Colton Williams, Ph.D. Illustrated. D. Appleton and Company, New York and London. 1918. Pp. 291.

YOUR BETTER SELF. By Humphrey J. Desmond. A. C. McClurg and Co.: Chicago, Ill. 1918. Pp. 99. Price, $0.50.

ALBERTA: ADVENTURESS. By Pierre L'Ermite. With a Foreword by François Coppée. Translated by John Hannon. Benziger Brothers: New York, Cincinnati, Chicago. 1918. Pp. 444. Price, $1.35.

OFFICIAL YEAR BOOK AND SEMINARY REPORT OF THE DIOCESE OF TOLEDO for the Year ending 1 October, 1918. Diocesan Chancery, Toledo, Ohio.

WITH THE POOR PEOPLE. A Play in Two Acts, adapted for Girls only. From Victor Hugo's "Les Pauvres Gens". P. Bazin and P. La Mort, St. Mary's Apostolic School, Vegreville, Alberta, Canada. Pp. 8. Price, $0.25.

INDEX TO VOLUME LIX.

Abortion: reserved case, 535
Absolution: reserved cases, 535
Adoration of Cross, 193
Affinity: matrimonial dispensation, 346
Aiken, Rev. Dr. Charles F.: on Macon Controversy, 1; on War and Church, 572
Alcohol: not *malum in se*, 289
All Souls' Day: Forty Hours, 541
Antependium: color, 420
Apocalypse: canonicity and authenticity, 378
Apostolic Delegate: faculties, 338
Bahama Islands: first missionary, 618
Ballerini on Salvation outside Church, 240
Baptism: doubtful and Catholic burial, 419, 628; doubtful, disparitas cultus, 422; Ephpheta ceremony, 424, 518; orphan, 75
Benediction: hymns in vernacular, 539; in alb and stole, 539; twice in day, 632
Benedictus at Missa Cantata, 419
Benson Anywhere, 265
Bible: bread used, 113; Old Latin Text, 89; reading for literary style, 495
Bigamy and Irregularity, 542; reserved case, 305
Birth control among Catholics, 166
Bishop: *ad limina* visit, 515; faculties extended, 513; new faculties, 87, 337, 544, 621; matrimonial dispensations, 340; ordinations, 157; reserved cases, 29, 535; tax for dispensation, 350
Book-plate of priest, 494
Bross Lectures, pantheistic, 549
Bread: of Bible, 113; used at Last Supper, 121
Breviary: recitation, 450
Building of Churches: group plan, 297
Burial: Christian, New Code, 628; Baptism doubtful, 419
Burse and Pyx in Tabernacle, 304
Butin, S.M., Rev. R.: on Bible Bread, 113
Candle, extra: during Mass, 427; after Consecration, 202; liturgical use, 201
Cassidy, Rev. J. F.: on Irish Nationalism, 496
Catechizing and preaching, 623
Catholic War Council, National, 607
Catholic Loss and Gain in War, 572
Chalice: purification of, 534
Christianity: How is it Dynamic? 545
Christian Science: literature, 633
Chronology of Life of Christ, 286
Churchmen in Gaul: Woman's Soul, 1
Church Music, Gregorian Chant, 146
Ciborium: how to purify, 629
Clerical Home Life, 367
Clerics: forbidden secular offices, 413
Code, New: Sacraments, 22, 155; not retroactive, 540
Colby, Elbridge: on "East and West", 15
Communion: Easter, in parish church, 306; plate, tolerated, 307
Confession: faculty to hear, 541; jurisdiction for, 23; in new Code, 22
Confraternity: meaning, 201
Conry, Canon: on Benson, 265
Contrition, perfect, easy, 238
Cooper, Dr. J. M.: on Catholic War Council, 607
Corporations for church property, 80
Cosmetics: morality of use, 199
Cradle of Holy Child, 567
Cross, True: kissing relic, 286
Crucifix: adoration, 193; over Tabernacle, 81
Disparitas cultus: baptism doubtful, 422; dispensation, 346
Dispensation: formalities, 353; matrimonial, 340; mixed marriages, 427
Diocesan organization, 178, 294
Diocesan retreat: correspondence, 174; souvenir of, 176; Mass "pro populo", 305
Doyle, Rev. J. J.: on Men's Confraternity, 249
Drum, S.J., Rev. Walter: on Bible Study, 89, 309, 429, 546; on Chronology of Christ, 286
Dying: indulgenced devotion, 182
Dynamic, as applied to religion, 545
"East and West": poem by Tagore, 15
Easter Communion: parish church, 306
Egan, Rev. J. M.: on Priesthood, 225
Elocution in Seminary, 528
England and Ireland: Nationalism, 496
English: Study in Seminary, 526
Ephpheta Ceremony in Baptism, 424, 518
Eulogies at funerals, 84, 198
Eusebius on Apocalypse, 379
Exposition: crucifix above tabernacle, 82
Extreme Unction in new Code, 155
Faculties of bishop: 87, 337, 544, 600

Faculty to hear confessions, 541
Fees: new Code, 300
Flags in sanctuary, 421, 627
Fleming, O.S.A., Rev. J. M.: on preaching, 165
Foreign Missions: during War, 572; native clergy, 355
Forty Hours' Adoration on 2 Nov., 541
Fra Arminio on Priest's Social Duty, 590
France: priests in war, 580
Freri, Mgr., on Native Clergy, 355
Funeral sermon eulogies, 84, 198
Gain to Catholicism during War, 572
Gaudete Sunday: antependium, 420
Gaul, Churchmen in, and woman's soul, 1
Gearin, C.SS.R., Rev. M. A.: on bishop's faculties, 337, 621
Gibbons, Cardinal: Jubilee congratulations, 449, 511
Good manners of priest, 597
Gregorian Chant: for church, 146
Gregorian Masses, 627
Hindu or Indian Priests, 544
Hogan, Rev. Dr., on prohibition, 48; on John the Precursor, 478
Holy Family Confraternity, 249
Holy Name Society for men, 392
Holy Orders in New Code, 155
Hymns in vernacular at Benediction, 539
Impediment: disparitas cultus, 84; Holy Orders, 160; matrimonial, 340
Income tax and jura stolae, 79
Indian or Hindu priests, 544
Indulgences: New Code, 31
Industrial Reform: priest's part, 34
Influenza epidemic; priest's duty, 585; St. Roch devotion, 631
Intemperance: prohibition, 292
Intention, Mass, specific, 307
Invitations, clerical, 488
Ireland: Benson's mind, 269
Irish Clergy and Nationalism, 496
Irregularities: Holy Orders, 160
Itala: origin of name, 97; of St. Augustine, 97, 309
John the Precursor, 478
Julian, Apostate, on priesthood, 225
Jura stolae, 79
Jurisdiction for confession: ordinary or delegated, 23
Kelly, Rev. F. J.: on Gregorian chant, 125; on Palestrina, 600
Kelly, Rev. M. V.: on Parish Societies, 390
Knights of Columbus War Activities, 608
Latin text of Bible, 89
Lehmkuhl, S.J., Augustine, 274
Life Insurance for Priests, 125
Limerick Confraternity for Men, 249
Loss to Catholicism during War, 572
McNamara, Rev. B. J., on prohibition, 48, 184
Macon, Council: Woman's Soul, 1
Maguire, Rev. J. W. R., on Industrial Reform, 34
Manger of Holy Child, 567
Marriage: bishop's faculties, 340; Code interpreted, 413; dispensations, 87; dispensation of mixed, 427; sanation, 621; disparitas cultus, 84; case of, 422; Nuptial Mass in Advent, 413
Masonic Hall: meetings in, 422
Mass: Benedictus at "Cantata", 419; bination faculty, 302; Gregorian, 627; in favor of Seminary, 405; interrupted by illness, 626; nuptial, in Advent, 413; pastor's obligation, 77, 78; prohibition and wine, 48, 184, 289; "pro populo", anticipating, 303; purifying chalice, 534; rubrics important, 537; specifying intention, 307; stipends to missions, 76, 536
Meditations of ex-Prelate, 486
Memorabilia of Apostles, 95
Michels, Rev. N. A., on life insurance, 125
Mixed Religion: dispensation, 346
Montreal: division of diocese, 46
Murray on Salvation outside Church, 240
Music: Gregorian chant, 146; of Palestrina, 600
Mutes: gaining of indulgences, 34
National Catholic War Council, 607
National Flags in church, 421, 627
Nationalism of Irish Clergy, 496
Native Clergy for Missionary Countries, 355
Newman on Salvation outside Church, 240
"Novensiles": meaning, 199
Nugent, Rev. F. V., on Preaching, 63
Office, Divine: Breviary, 450
O'Keeffe, Mgr., in Bahamas, 618
Orders: Priesthood after third year of theology, 413
Ordinary: Jurisdiction for confessions, 24
Ordinary: see *Bishop*
Ordination: subjects of, 159
Organization of diocesan affairs, 178, 294
Ouija Board discussed, 463
Palestrina's church music, 600
Paganism versus Christianity, 225
Parish Canonical: territorial, 537; examination for, 78; or quasi-parish, 304, 537

Parish Church: Easter Communion, 306
Parish Priest: see *Pastor* and *Priest*
Parish Priest Consultor: appointment, 87
Parish Societies: struggles, 390
Pastor: canonical in U. S., 77, 78, 304; and assistant at home, 367; his perquisites, 79
Pauline Privilege: new Code, 203
Peace: Mass for, 29 June, 42
Penance, Sacrament: new Code, 22
Planchette: use common, 463
Pope, O.P., Rev. Hugh: on Apocalypse, 378
Pope and Peace: Mass on 29 June, 42
Prayers for dying, 182
Preaching: art or gift, 520; and catechising, 623; seminary training, 53, 63, 169, 414, 517; stole during, 308; subjects, 164
Priest: *Alter Christus*, 592; his Breviary, 450; Life Insurance, 125; Influenza Epidemic, 585; his hands, 491; public man, 531; distinct social class, 230; domestic life, 367; lack in Far East, 355; industrial conditions, 34; social relations, 590; loss during war, 576
Privilege: obligation to use, 308
Prohibition: and Mass, 48, 184, 289
Property, Church: alienation, 87; corporations, 80
Purification of chalice, 534
Pyx and Burse in Tabernacle, 304
Radical and Conservative, 35
Railroad pass, selling, 542
Raupert, J. G., on Ouija Board, 463
Rectory, life in, 367
Reilly, Rev. W. S., on preaching, 53
Religious: reëlection of superiors, 543; superior every three years, 413
Reservation: and censure, 535; of sins, 28
Restitution: casus conscientiae, 194; selling railroad pass, 542
Retreat, Diocesan: correspondence, 174; souvenir of, 176; Mass *pro populo* during, 305
Reverence in saying Office, 453
Sacred Heart: Twelfth Promise, 426
St. Ambrose on Soul of Woman, 2
St. Augustine on Soul of Woman, 3; and Itala, 97, 309
St. Clare holding ostensorium, 426
St. Hyacinth Diocese, 46
St. Jerome: and Itala, 97, 310; and Vulgate, 428; on Soul of Woman, 3
St. John the Baptist, 478
St. Justin and Gospels, 91
St. Mary of the Angels, 425
St. Roch devotion: Influenza, 631
Saloon: occasion for sin, 290
Salvation outside Church, 238
Sanatio in radice, 343, 621
Sancta Dulcissima, 80
Sanctuary lamp: vigil light, 201
Seal of Confession: new Code, 27
Selinger, Rev. Dr.: on Seminaristica, 414, 623
Seminary: Mass in favor of, 405; reading in public, 525; training for preaching, 53, 63, 169, 414, 517, 623; for Far East, 355
Semple, S.J., Rev. H. C.: Salvation outside Church, 238
Sermon: see *Preaching*
Silence during retreat, 175
Sisters' Confessions: jurisdiction, 25
Slater, S.J., Rev. T.: on solicitation, 458
Smith, Dr. J. T.: on rectory life, 367
Socialism: and Materialism, 38; priest's attitude, 34
Social relations of priest, 590
Social reform: priest's rôle, 34
Sodality: B.V.M., for women, 397; meaning, 201
Solicitation: new Code, 458
Spiritistic practices widespread, 463
Stipends: sent to missions, 76, 536
Stole during sermon, 308
Tabernacle: crucifix above, 81; pyx and burse, 304
Tabernacle veil: rules, 629
Tagore, Sir Rabindranath: "East and West", 15
Taxes for matrimonial dispensation, 350
Teetotaler on Prohibition, 289
Temperance, virtue of, 301
Testamentary rights of wife, 196
Thompson, Francis, and Tagore, 19
Time, legal and natural, 195
Titular feast of dedicated church, 425
T. Q., on Catholic pulpit, 169, 517
Truth about Ouija Board, 463
Twelfth Promise: Sacred Heart, 426
University, lay: attendance of clergy, 283
Vallitutti, Rev. F., on Chronology of Christ, 286
Veil of tabernacle, 623
Vicar General's jurisdiction, 418
Vigil Light for sanctuary lamp, 201
Vocations: loss during war, 576
Vulgate: of St. Jerome, 310; What is it?, 428
War: Catholic Loss and Gain, 572; effect on foreign missions, 355, 574; loss of vocations, 576
Watt, Rev. R. J. J., on Benson, 265
Westminster Council: Decrees, 515
West Point: Catholic chapel, 619
Wife: testamentary rights, 196
Woman: human soul controversy, 1
Women: head covering in church, 302; parish societies, 397

BOOK REVIEWS.

Acadie. Richard:— 560
Æneid. Spiritual— Knox:— .. 212
Aertnys: Theologia Moralis 635
Aram and Israel. Kraeling:— .. 562
Art and Architecture. Comes:— 439
Barton: Religions of World 329
Baudrillart: La Vie Catholique .. 643
Beaumarchais. Kite:— 558
Benson-Martindale: Sermon Notes 103
Brownson: To Heart of Child ... 642
Canon Law. Commentaries on Codex 436
Chautard: The True Apostolate.. 438
Christianisme et Vie Moderne. Mercier:— 320
Christ. Chronology— Vallitutti:— 100
Christ's Masterpiece. Robison:— 319
Church and State in England. Gwatkin:— 104
Codex Juris Canonici 634
Comes: Catholic Architecture ... 439
Crawford: Reality of Psychic Phenomena 636
Demou: Eight-Minute Sermons.. 442
Dictionaire Apologétique. D'Alès:— 211
Franciscan History, English— Little:— 328
French Catholics in XIX Century. Sparrow:— 645
Garrigou-Lagrange: De Revelatione 210, 442
Gwatkin: Church and State in England 104
Halloft. Pastor— 554
His Only Son. Robison:— 556
Jastrow: War and Coming Peace. 217
Kite: Beaumarchais 558
Knox: A Spiritual Æneid 212
Koch: Handbook of Moral Theology 318
Kraeling: Aram and Israel 562
Lagrange: Luther on Eve of Revolt 214
Laing: St. Joseph Copertino 322
Legisne Toram? Ubach:— 211
Lhande: Mon Petit Prêtre 213
Little: English Francisan History 328
Logic. Elementary Handbook— Toohey:— 207
Louismet: Mystical Life 557
Luther on Eve of Revolt. Lagrange:— 214
Mackinac—Historic. Wood:—.. 215
Mercier-Noël: Christianisme et Vie Moderne 320
Mercier: Contemporary Psychology 206
Mon Petit Prêtre. Lhande:— .. 213
Montgomery: Religious of Past and Present 329
Muntsch: Pilgrimage of Life ... 327
Mundelein: Two Crowded Years. 441
Mystical Life. Louismet:— 557
Orfali: De Arca Foederis 440
Papi: Religious Profession 214
Pastor Halloft 554
Patrologie. Prècis de— Tixeront:— 641
Pekari-Huonder: Sermons on Missions 640
Pilgrimage of Life. Muntsch:— 327
Psychic Phenomena: Crawford:— 636
Psychology. Origins of Contemporary— Mercier:— 206
Quest of Eldorado. Zahm:— ... 106
Religions of Past and Present. Montgomery:— 329
Religions of World. Barton:—.. 329
Religious Profession. Papi:— .. 214
Revelatione, De. Garrigou-Lagrange:— 210, 442
Richard: Acadie 560
Robison: Christ's Masterpiece ... 319
Robison: His Only Son 556
St. Jane Frances, Selected Letters. 326
St. Joseph Copertino. Laing:— . 322
Sermon Notes. Benson-Martindale: 103
Sermons on Missions. Pekari-Huonder:— 640
Sermons. Eight-Minute— Demou:— 442
Social Progress. Todd:— 105
Sparrow: French Catholics in XIX Century 645
Theologia Moralis. Aertnys-Damen:— 635
Theology. Moral— Koch:— ... 318
Tixeront: Prècis de Patrologie... 641
Todd: Theories of Social Progress 105
Toohey: Elementary Logic 207
True Apostoate. Chautard:— ... 438
Ubach: Legisne Toram? 211
Vallitutti: Chronology of Christ.. 100
War and Coming Peace. Jastrow:— 217
Ward. Last Lectures 101
Wood: Historic Mackinac 215
Zahm: Quest of Eldorado 106

Firms with Episcopal Authorization to handle Sacred Vessels to Repair them

BALTIMORE:	JOHN MURPHY CO., Park Avenue and Clay Street.
BOSTON:	H. A. & M. L. DOLAN, 76 Summer Street. THOS. J. FLYNN & CO., 62-64 Essex Street. PATRICK J. GILL, 387 Washington Street.
CHICAGO:	BENZIGER BROS., 214-216 W. Monroe Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) JOHN P. DALEIDEN CO., 1530-32 Sedgwick Street. SPAULDING & CO., Michigan Avenue and Van Buren Street.
CINCINNATI:	BENZIGER BROS., 343 Main Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) FR. PUSTET CO., 436 Main Street.
CLEVELAND:	THE R. A. KOCH CO., 1139 Superior Avenue. NORTHERN OHIO PLATING WORKS, 1232 E. Third St.
MILWAUKEE:	DIEDERICH-SCHAEFER CO., 413 Broadway. A. WERNER, 649 E. Water Street.
NEW YORK:	BENZIGER BROS., 36 Barclay Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) THE W. J. FEELEY CO., 10 East 50th Street. THE GORHAM COMPANY, 5th Avenue and 36th Street. P. J. KENEDY & SONS, 44 Barclay Street. FR. PUSTET CO., 52 Barclay Street.
PHILADELPHIA:	H. L. KILNER & CO., 824 Arch Street. FRANK A. L. LEAHY, 1645 North Third Street. J. J. McDERMOTT & CO., Room 818, 1011 Chestnut Street. OESTERLE & CO., 125 South Eleventh Street. JOSEPH J. O'LOUGHLIN, 141 N. 9th Street. F. C. PÉQUIGNOT, 1331 Walnut Street. WRIGHT MANUFACTURING CO., 133 Master Street.
PITTSBURGH:	E. J. LETZKUS, 2002 Jenkins Arcade.
PROVIDENCE:	THE W. J. FEELEY CO., 169 South Angell Street. WILLIAM J. FEELEY, 511 Westminster Street. THE GORHAM CO., Elmwood.
ST. LOUIS:	B. HERDER BOOK CO., 17 South Broadway. MUELLER PLATING CO., 207 North Sixth Street.

The Catholic University of America

WASHINGTON
District of Columbia

Right Reverend THOMAS J. SHAHAN, D.D., Rector

IN addition to the courses of study leading to advanced degrees hitherto offered, the University now provides:

In the Schools of Philosophy, Letters, and Science, a series of undergraduate courses leading to the degree **Bachelor of Arts.**

In the School of Law, courses leading to the degree **Bachelor of Laws.**

In the School of Technology, a series of undergraduate courses leading to the degree **Bachelor of Science in:**

Civil Engineering. **Mechanical Engineering.**
Chemical Engineering. **Electrical Engineering.**

For announcements and detailed information concerning courses, in the—

Faculty of Philosophy, address, V. REV. E. A. PACE, Ph.D., S.T.D.
Faculty of Law, address, Dr. THOMAS C. CARRIGAN, LL.D.
School of Technology, address, Prof. D. W. SHEA, Director.

These courses are open to graduates of High Schools, Academies, and others of like Scholastic attainments.

Brotherhood Wine Company

HOUSE FOUNDED 1839

330-334 Spring St. and 493-495 Washington St., New York

Altar Wines for Sacramental Purposes

	12 Bots.	Gal.	Bbl. Lots of 50 Gals.
Loyola Dry	$5.75	$1.60	$1.50
Loyola (Moderately Sweet)	6.00	1.70	1.60
Loyola (Moderately Sweet) Res Vintage	8.50	2.50	2.35
Aquinas (Slightly Sweet)	5.75	1.60	1.50
Liguorian, Riesling	5.75	1.60	1.50
St. Benedict (Sweet)	6.00	1.70	1.60

PRODUCERS OF THE FINEST WINES IN AMERICA
RECOMMENDATIONS FROM PRELATES AND PRIESTS ON REQUEST

VERAVENA SPANISH PRIZE ALTAR WINE

In Bulk		In Glass	
13 Gals.	$3.70 per Gal.	12 Large Bots.	$12.00
20 "	3.60 "	50 " "	46.00
40 "	3.50 "		

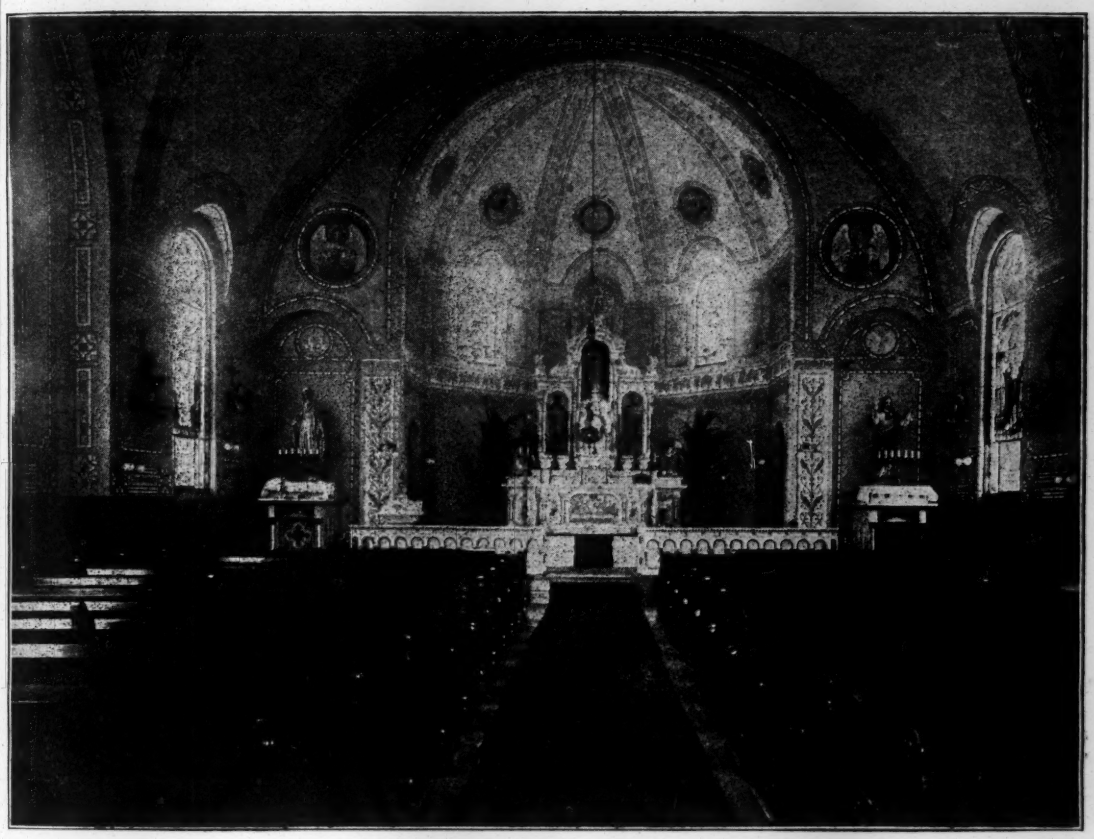
We furnish endorsements for this Spanish Wine from His Holiness, Pope Benedict XV.
Prices subject to change. This Wine is used all through Europe.
Revenue Tax will be added to above prices: Dry Wines, 8 cents per gallon; Sweet Wines, 20 cents per gallon

KINDLY ASK FOR PRICE-LIST

EDWARD R. EMERSON, Pres.

L. L. FARRELL, Director
Gen'l Mgr. Altar Wine Dept.

We extend a cordial invitation to the Rev. Clergy to visit our vineyards and cellars



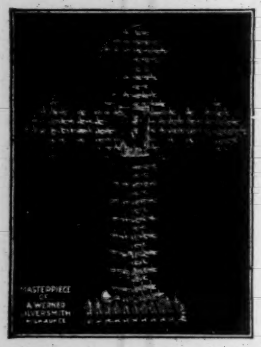
ST. MARY'S CHURCH, BROWNSVILLE, PA.
REV. F. X. HOVORA, PASTOR

PAINTED Mosaic Decorations and Mural Paintings, designed and executed by our studios. Special attention given to acoustical treatment and scientific lighting. The Rev. Clergy is respectfully invited to visit our studios.

WRITE FOR SUGGESTIONS
AND ESTIMATES

CONRAD SCHMITT STUDIOS

1707 GRAND AVENUE MILWAUKEE, WIS.



THE GOOD OLD METHOD

Skillful Workmanship and Fair Dealing always uphold a Good Reputation.

MY work in gold-plating and refinishing sacred vessels LOOKS and WEARS BETTER than when new.

My Prices are most reasonable.

A. WERNER, THE SILVERSMITH

Werner Building **Milwaukee, Wis.**

MITE BOXES

For Missionary and Special Offerings

These Boxes are so constructed that the money cannot be removed without destroying the box

Samples and Prices of the various styles sent on request

EDWARDS FOLDING BOX CO

Manufacturers of Folding Paper Boxes of all kinds

27 North Sixth St. **526-528 Cuthbert St.**

Philadelphia

Brun & Chaix

Have been producing and distributing

Absolutely Pure Altar Wines

For Sacramental Purposes

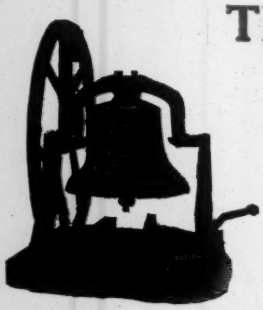
DIRECT TO THE CLERGY SINCE 1877.

Over 4000 Reverend Clergy and Religious throughout the United States, Hawaiian Islands, Philippine Islands, Alaska and Canada are now using our Altar Wines with the greatest satisfaction.

J. A. O. COVICK, Manager

Endorsed by the Most Reverend Archbishop of San Francisco.

Offices: 216 Pine St. San Francisco, Cal. **Correspondence Solicited** **Cellars: Oakville, Napa County, Cal.**



The OLD MENEELY Foundry

Established 1826

MENEELY & CO.

WATERVLIET (West Troy), N. Y.

Founders of the Finest

Church Bells, Peals, and Chimes

Altars, Shrines, Pedestals

Copyright 1916. Bernardini Statuary Co.

Altars of Marble, "Simico," Wood, Stone, etc.

Stations and Statuary of "Simico"

BERNARDINI STATUARY CO.

Studios: 26-28 Barclay Street NEW YORK

The Josephinum Church Furniture Co.

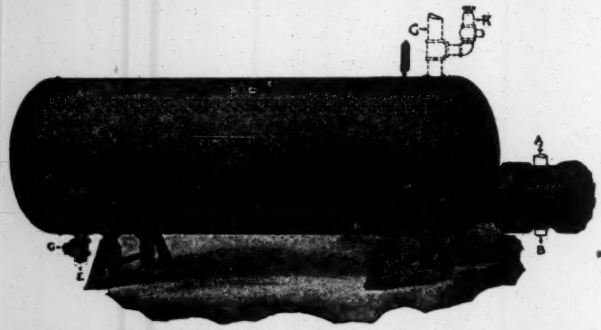
Exclusive Designers and Builders of

CHURCH FURNITURE

Altars, Pews, Pulpits, Confessionals, Etc.

Write for Designs and Pew Catalog.

Office and Studio COLUMBUS, OHIO



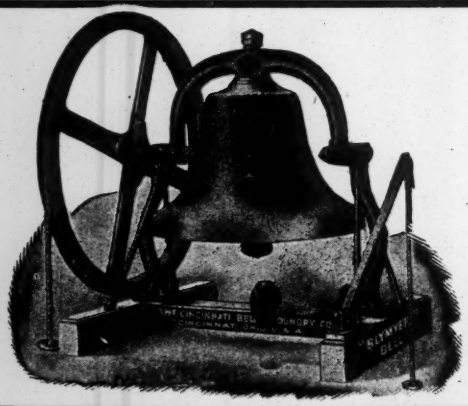
We keep others in hot water

"SIMS"

Heaters are built right, operate right and are always ready for service. State your troubles to us—we will help solve them.

The Sims Co., Erie, Pa.

Agents Everywhere



"BLYMYER BELLS"

Sweetest of all Sabbath Sounds

Their clear, mellow tones are an invitation and a call to duty

Catalogue with prices and convincing testimonials gladly furnished on request

The Cincinnati Bell Foundry Co.

B-97 **Cincinnati, Ohio**

Church Chime Peal

BELLS

Memorial Bells a Specialty

15 bells, Immaculate Conception Cathedral, Denver.
15 bells, St. Helena Cathedral, Helena, Mont.
11 bells, Chapel of Immaculate Conception, St. Mary's-of-the-Woods, Ind.

McSHANE BELL FOUNDRY CO., Baltimore, Md., U. S. A.

Chicago Office: Room 64, No. 154 W. Randolph Street

Established 1856

RELIABLE VOTIVE LIGHTS

BURN 15 TO 20 HOURS

The Ideal Light for Devotional Purposes

Wholesale Price and Special Discount in Quantities to the Clergy and Institutions

EDWARD J. KNAPP CANDLE CO.

The Progressive Candle Makers

SYRACUSE, N. Y., U. S. A.

A CATHOLIC CLASSIC

For the Priests and Laity

"The Beauty and Truth of the Catholic Church"

Sermons from the German adapted and edited by the

REV. EDWARD JONES

With an Introduction by the

MOST REV. JOHN IRELAND, D. D., ARCHBISHOP OF ST. PAUL

FIVE VOLUMES, $7.50 *prepaid: Vol. I. Cloth,* 336 *pages, net* $1.25; *Vol. II. Cloth,* 380 *pages, net* $1.50; *Vol. III. Cloth,* 359 pages, net $1.35; *Vol. IV. Cloth,* 395 *pages, net* $1.50; *Vol. V. Cloth,* 390 *pages, net* $1.50. *Postage extra. Prepaid at* $7.50.

Comments of Hierarchy

I feel confident that it will be of great assistance to the Reverend Clergy.—*James Cardinal Gibbons.*

I make the prayer that every priest in America be soon in possession of these sermons.—*John Ireland, Archbishop of St. Paul.*

Comments of Press

They are excellent examples of sacred oratory—correct in doctrine, apt in practical application, lucid in form and style.—*America.*

Not in a long time has a book so thoroughly satisfactory and practical come to our notice.—*Catholic Bulletin.*

Orders may be sent to the Editor, *Rev. Edward Jones,*

Box 177, Morris, Minn.

The leading Church Towers everywhere are being supplied with **Bells**

from the

MENEELY BELL CO.

198 Broadway
New York City

TROY, N. Y.

The DeVry Portable Motion Picture Projector

For the education of the children of your parish, and the entertainment of the grown-ups, no greater help offers itself to you than **The DeVry Portable Motion Picture Projector.**

The DeVry is entirely self-contained, weighs but twenty pounds, attaches to an ordinary light socket, and operates at the touch of a button; practically running itself, making it an ideal projector for all church and school uses.

Since its adoption for war-work purposes, the DeVry has proven its worth, and is being used, with equal success and satisfaction, by the K. of C., American Red Cross, and all other war-relief organizations.

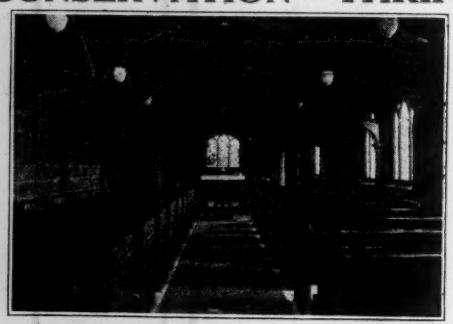
A letter or postal will bring our catalog and complete specifications

The DeVry Corporation

Dept. K, 107½ N. Wells St.
CHICAGO, ILL.

MULLER
ASBESTONE
COMPOSITION FLOORING

CONSERVATION and THRIFT



Asbestos Floor and Walls

Economy can best be practiced by renovating what we have and making that which we have permanent.

Your old splintered, worn and badly battered floors furnish the necessary foundation and base for **ASBESTONE.**

A positive protection against fire, disease and insects, is to cover the floor with **ASBESTONE** plastic flooring.

ASBESTONE, the jointless, silent, fireproof and sanitary flooring that looks like tile and costs only half as much, laid over old or new concrete and wood.

Send sizes of space you desire covered and quotation with samples will be sent by return mail.

Franklyn R. Muller & Co.

802 Sand St.
Waukegan, Ill.

SCHOOL MAPS

Designed by Educators

Edited by Scholars

Produced by Craftsmen

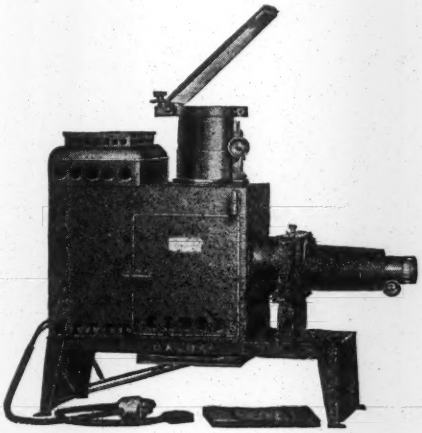
Made in America

Will you make a note now to write

Denoyer-Geppert Company
460 East Ohio Street Chicago

?

INVALUABLE for purposes of entertainment and instruction—
an ideal projection lantern for Church or Sunday-School.



Bausch and Lomb Balopticon

THE PERFECT STEREOPTICON

Models for either lantern slides or opaque objects (post cards, photo prints, specimens, etc.), or both. Equipped with the new gas-filled Mazda Lamp, absolutely automatic.

Because of the demands made upon our resources for some of the government's most important military needs, we are unable to make Balopticon deliveries for the present. While proud to be of service in this world crisis, we shall expect to serve our other patrons even more efficiently than before when the world is again at peace.

BAUSCH & LOMB OPTICAL CO.
516 St. Paul St., Rochester, N. Y.

NEW YORK CHICAGO WASHINGTON SAN FRANCISCO

Leading American Makers of Microscopes, Projection Apparatus (Balopticons), Photographic and Ophthalmic Lenses, Binoculars, Range Finders, Gun Sights, Searchlight Reflectors and other High-Grade Optical Products.

THE WILL & BAUMER CO.

Candle Makers Since 1855

SYRACUSE, NEW YORK

Inventors and Only Makers of the GENUINE VIGIL LIGHT

NOTICE

"Vigil Light" is the Registered Trade Mark of The Will & Baumer Company designating the wax tablets invented and manufactured by that Company only.

Warning: The use of the words "Vigil Light" upon or in the promotion or sale of any other tablet to be burned in a glass, or in the promotion or sale of any style of candle is misleading and illegal.

Branches:

New York, 137-141 Madison Ave. **Chicago, 212 W. Madison St.**
Boston, 71 Broad St.

No. E
Height, 3 ft. Diam of bowl, 18″

TERRA COTTA HOLY WATER FONTS IN WHITE PORCELAIN ENAMEL FINISH

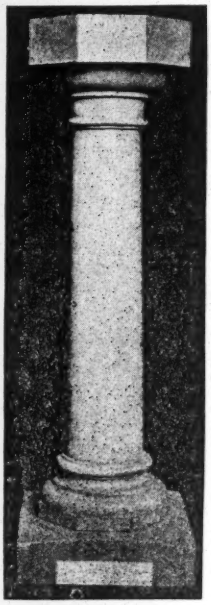
Practical
Sanitary
Permanent

Made in original designs and sizes.

Non - absorbent and easily kept clean,

Kaletta Statuary Co.

Sculptors Designers



No. E
Height, 3 ft. Diam. of bowl, 14″

Marble Terra Cotta Composition Stone Cement

3715-3721 California Ave., ST. LOUIS, MO.

MONEY TO LOAN

In large amounts, and at Lowest Rates, on Catholic Churches, Hospitals, Schools and Other Institutions

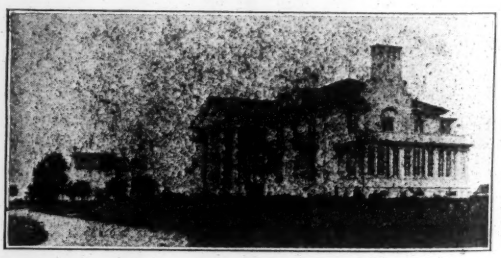
CORRESPONDENCE INVITED

Mortgages on Catholic Church Properties for sale in any amount to net the investor from 5% to 5½% interest.

Ownership of mortgages by investors held in strictest confidence

B. J. CAVANAGH,

600 Fleming Bldg.,
DES MOINES, IOWA



LANSDALE SANATORIUM

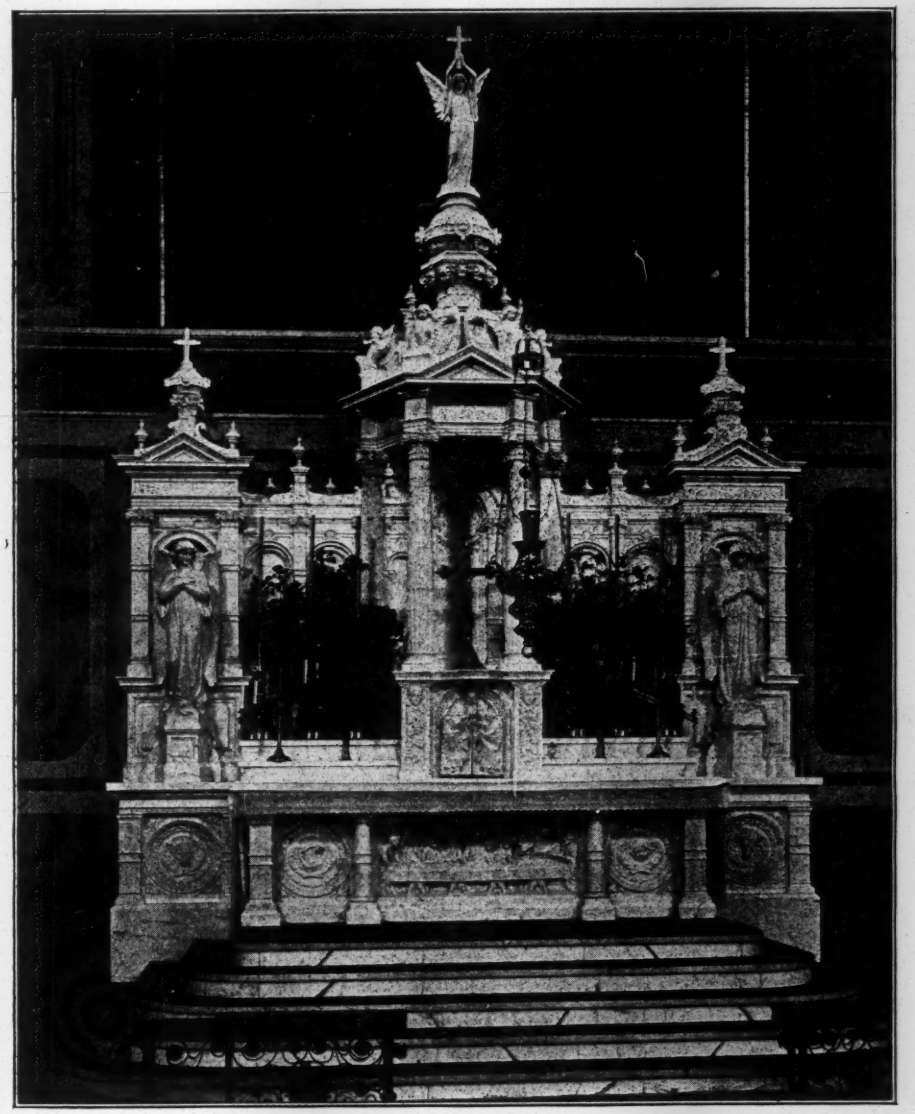
Nervous and Non-Contagious Diseases

Splendid location
Home-like spirit
Highest clerical reference
Personal attention

DR. C. S. R. ENGELHARDT,

Lansdale, Pa.

ARTISTIC MARBLE ALTARS



THE ABOVE MAIN ALTAR, EXECUTED IN CARRARA STATUARY MARBLE, WAS RECENTLY ERECTED BY US FOR THE REV. JOHN R. MAHONEY, D. D., RECTOR OF ST. ROSE OF LIMA CHURCH, NEW YORK CITY, N. Y.

THE McBRIDE STUDIOS

41 Park Row
New York, N. Y.

Via Posta Vecchia
Pietrasanta, Italy

Christmas Suggestions

THE CHAPLAIN'S SERMONS
By Rev. John Talbot Smith, LL.D. 3rd edition, 12mo., cloth, net $1.00

SERMONS. By the Rev. Reuben Parsons, D. D. 12mo., cloth, net $1.00

EXPOSITION OF CHRISTIAN DOCTRINE. 3 Volumes
Vol. I, Dogma; Vol. II, Moral; Vol. III, Worship. net $6.75
A set of books that meets all demands for the preparation and delivery of sermons.

THE PRIESTHOOD AND SACRIFICE OF OUR LORD JESUS CHRIST
By the Rev. J. Grimal, S.M. 12mo., 400 pp., net $1.75

THE CHILDHOOD OF JESUS CHRIST
By the Rev. A. Durand, S.J. 12mo., 340 pp., net $1.50

CHRIST AND THE GOSPEL, or Jesus the Messiah and Son of God
By the Rev. Marius Lepin, D.D. 12mo., 570 pp., net $2.00

HISTORY OF THE CATHOLIC CHURCH IN THE UNITED STATES
By John Gilmary Shea. 4 vols., 8vo., net $10.00

STUDIES IN CHURCH HISTORY
By the Rev. Reuben Parsons, D.D. 6 vols., 8vo., net $12.00

LIFE, POEMS AND SPEECHES OF JOHN BOYLE O'REILLY
8vo., 800 pp., net $2.00

THE NEW LAITY AND THE OLD STANDARDS
By Humphrey J. Desmond. 12mo., bound in India tint cloth of gold, boxed, net $0.50

JOHN JOSEPH McVEY, Publisher, 1229 Arch Street PHILADELPHIA, PA.

William J. Feeley

Ecclesiastical Wares
Gold – Silver – Brass

In the selection of Altar Vessels in gold and silver or Sanctuary Wares in Brass or Bronze I would be pleased to advise on this subject. My many years experience in the production of ecclesiastical Art Metal goods and medals is at your service.
A letter of inquiry will bring you a whole lot of information that will be of interest.

William J. Feeley

Jackson Bldg., 511 Westminster St.

PROVIDENCE, R. I.

Church Fairs and Bazaars

Church Institutions have been buying our goods with perfect satisfaction for over 25 years.

This is because we carry a selection of merchandise especially suitable for such purposes at unusually low prices.

Attractive and useful goods in great variety
Novelties and souvenirs, rare and unique
Wheels of Fortune, Games, etc.

Goods hard to find elsewhere

This large catalog FREE to clergymen and buying committees

ASK FOR No. 79 L

See our advertisement in the Official Catholic Directory, page 42

N. SHURE CO.
Wholesale Notions, Variety Merchandise
CHICAGO

This is where a Catholic Congregation Once Worshipped

The people were glad to have even such a miserable *hut*. It was better than none at all.

Recently a writer in the REVIEW suggested that the building of Chapels or Churches in the out-of-the-way places might be sometimes a "mistake." His point was that such buildings attract Catholics to settle around them, and perhaps take them away from church and school elsewhere.

What about those already settled? The Catholic Church Extension Society does not concern itself about places WITHOUT CATHOLICS It DOES concern itself about places where there are from eight to fifty Catholic families ***without a Church in which to hear Mass and receive instructions.***

IT HAS FOUND AND HELPED APPLY THE REMEDY TO ABOUT SIXTEEN HUNDRED SUCH PLACES.

Over two thirds of these little missions are growing and some are parishes with resident pastors already.

Ask the Bishops of Lead, Baker, Corpus Christi, Dallas, Great Falls, Helena, etc., etc., etc., etc., or the Archbishop of Oregon, in how many cases did they find the building of Catholic Churches for churchless communities a "mistake."

$500 will insure the building of a Chapel or Church.

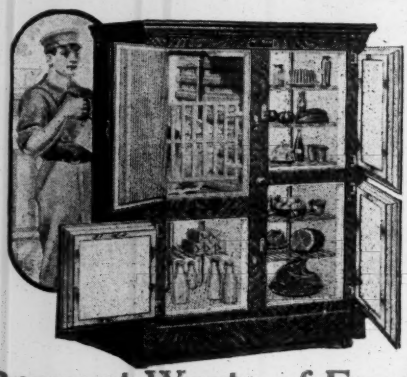
HERE IS A SAMPLE OF ONE EXTENSION CHAPEL

Money given the Catholic Church Extension Society subject to life interest of the donor in the income, IS NOT USED UNTIL ALL OBLIGATIONS CONNECTED WITH IT ARE DISCHARGED. We pay the income regularly; but the investment is held till the death of the donor, as an additional guarantee of safety. The Society is governed and directed like a bank; and takes no chances. Its finances are guarded by a board of business men. Its officers are bonded, and their quarterly reports audited.

Ask us about our annuity plan

The Catholic Church Extension Society of U. S. A.

McCormick Building **Chicago, Illinois**



Prevent Waste of Food

All loss of perishable food, due to waste or spoilage, is eliminated with a McCRAY Refrigerator.

Foods are preserved in a dry cold state, which keeps them fresh and edible at all times, prevents the danger of Ptomaine poisoning and other evils, insures food economy and safeguards health.

McCRAY SANITARY REFRIGERATORS

are used in hundreds of Catholic Institutions.

The McCRAY patented system of refrigeration keeps a constant current of dry pure air circulating through every food compartment, carries off all impurities, odor and dampness and prevents contamination of food. The perfect insulation and exclusive sanitary features make the McCRAY a necessity wherever efficient refrigeration is demanded.

Write for catalog which illustrates the different styles of McCRAY Refrigerators, arranged for either ice or mechanical refrigeration. Special sizes are built to order for special needs.

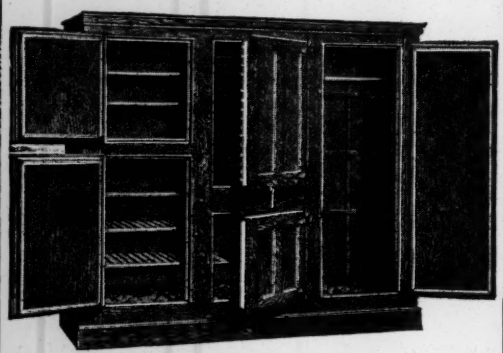
Write to-day for Catalog

No. 51 for Cath Institutions No. 93 for Residences
No. 71 for Grocers. No. 62 for Meat Markets & Gen. Storage

McCray Refrigerator Co.

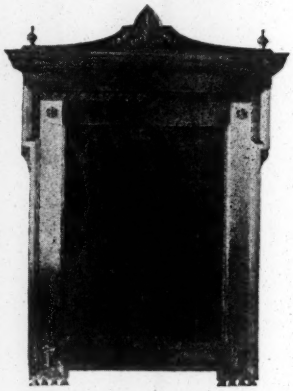
878 Lake Street, Kendallville, Ind.

Salesrooms in all principal cities



CAST BRONZE

MEMORIAL TABLETS, HONOR ROLLS, WINDOW PLATES, ALTAR RAILINGS, SUN DIALS, ETC.



There is a nation-wide demand for bronze tablets from Churches, Societies, etc., for names of Members in Service—to whom honor is due.

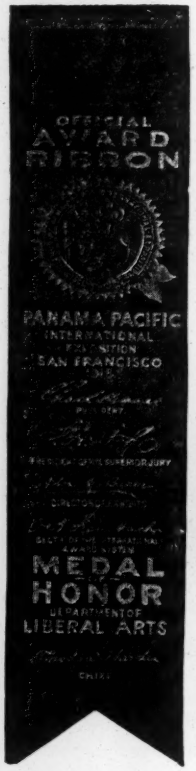
We have produced some exceptionally handsome designs at very reasonable prices.

Send for information, etc.

Chicago Architectural Bronze Co.

Ornamental and Architectural Bronze Work

519–521 West Van Buren Street, Chicago, Illinois



THE "Orgoblo"

is acknowledged to be the highest grade and most extensively used organ blower in existence. Many thousands of the finest and best organs in Catholic churches are operated by

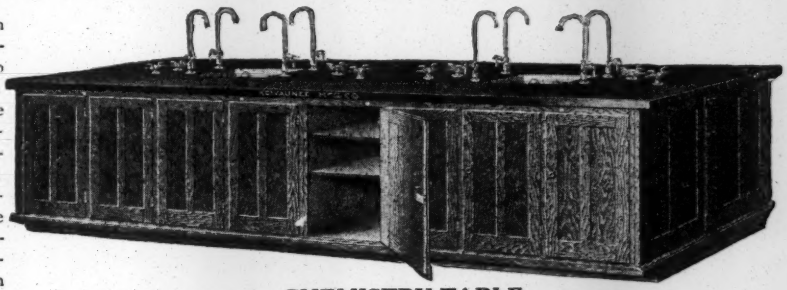
"ORGOBLOS"

The Organ Power Co.

Hartford, Conn.

Winners of the highest awards at Jamestown and Panama Expositions

Over 12,000 in use



CHEMISTRY TABLE

WE esteem it as a distinction to receive such a letter as the one which contained the appended extract and it is a privilege that we have long endeavored to deserve—both in a manufacturing and a business way.

The Sisters of Notre Dame, Notre Dame Academy, Boston, write:

Kewaunee
LABORATORY FURNITURE

"It gives us great pleasure to state that our Chemical and Physical laboratories equipped with your highly prized Kewaunee tables, desks, cabinets, etc., form one of the proudest features of our new Boston Fenway Academy, and we deeply appreciate both our fortunate investment in your excellent supplies, and the marked courtesy, as well as the business reliability of your dealings."

Kewaunee Mfg. Co.
LABORATORY FURNITURE EXPERTS
KEWAUNEE, WIS.

The Kewaunee Book is compiled from the experiences of almost a score of years in developing Scientific Laboratory Furniture. It is well worth writing for.

New York Office: 70 Fifth Avenue

Branch Offices:

Columbus, Atlanta, Dallas, Kansas City, Spokane, Little Rock, Baltimore, New Orleans, El Paso, Minneapolis, San Francisco, Denver

Kewaunee Spring Top Bolt Construction is Specially Patented

ECCLESIASTICAL ART METAL WORKS

Chalices, Ostensoriums,

Censers, Crucifixes, Lamps, Gates, Candelabra, Tabernacle Doors, Etc.

Special Designs or
Our Hundreds of Standard Designs

ESTIMATES CHEERFULLY GIVEN

Repairing and Refinishing

Gold, Silver, or Brass Parts Carefully Handled

Episcopal Permission to Handle Sacred Vessels

Responsible Dealers Stock Our Goods

WRIGHT MFG. CO., Inc.

133-135 Master St., PHILADELPHIA, PA.

No. 625. Censer

Is it Fair to the U. S.

to claim that there is no rubrical oil produced here when in fact there is such an over-abundance that if, out of every 3000 barrels of edible vegetable oil produced, only one were set aside for the Blessed Sacrament, there would be sufficient to supply all the churches of the United States, Canada and Mexico?

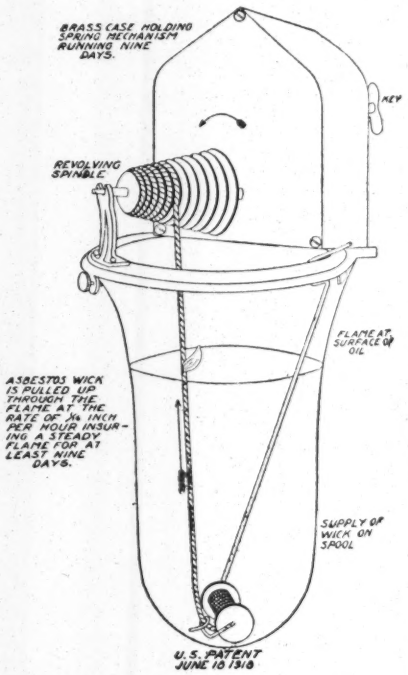
Is it too much to give back to the Blessed Sacrament one out of every 3000 barrels He gives us?

If you wish to serve the Blessed Sacrament correctly you will adopt POCO. It is true the floating tapers will burn any vegetable oil, but you never know just when your lamp will be out.

The standing taper cannot burn vegetable oil, and most times it will not even burn the mineral oil prepared for it and which is commonly sold as "sanctuary oil."

If you want the correct as well as a continuous light use

POCO PERFECT OIL COMBUSTION OUTFIT


BRASS CASE MOLDING SPRING MECHANISM RUNNING NINE DAYS.
KEY
REVOLVING SPINDLE
FLAME AT SURFACE OF OIL
ASBESTOS WICK IS PULLED UP THROUGH THE FLAME AT THE RATE OF ½ INCH PER HOUR INSURING A STEADY FLAME FOR AT LEAST NINE DAYS.
SUPPLY OF WICK ON SPOOL
U.S. PATENT JUNE 16 1914

TEMPORARY CHANGE IN PRICE

POCO Fixture reduced to	$20 00
POCO Oil, 5 one-gallon cans	15.00
POCO Glass	1.50
POCO Wicks	1.50
	$38.00

NOTE CHANGE IN RENTAL ALSO

We will rent the use of the fixture for a year	$4.00
Oil, wicks and glass	18.00
	$22.00

We Guarantee

That 10 minutes once in 9 days and $20.00 for oil per year will be the maximum of care and cost per lamp.

That POCO oil is truly rubrical without any adulteration.

That there will be no failure to burn.

If, after 30 days trial POCO does not give satisfaction, return it; all you will be asked to pay is for oil used and transportation.

B. MULLER-THYM & CO.

Kansas City

CROSS THE CONTINENT KANSAS CITY THE HEART OF AMERICA

Missouri

Satisfied Customers of POCO

DIOCESE OF KANSAS CITY, MO.
Chancery Office, 416 W. 12th St.,
KANSAS CITY, MO., *Oct.* 3, 1918

MESSRS. B. MULLER-THYM & CO.,
Kansas City, Mo.

DEAR MR. MULLER-THYM: I am using POCO in my chapel and find it very satisfactory. Yours truly,

✠ THOMAS F. LILLIS,
Bp. of Kansas City.

KANSAS CITY, MO., *Aug.* 15, 1918.

MESSRS. B. MULLER-THYM & CO.,
KANSAS CITY, MO.

MY DEAR MR. MULLER-THYM: Your POCO fixture has given me the great satisfaction of knowing for a certainty that I am using the style of oil required by the Rubrics. On this, the main point, there can be no doubt, as you make yourself liable under the U. S. Pure Food Law by selling your oil as a food product.

I understand that you applied yourself for a long time in order to find an easy way to burn this oil without using the forbidden mixtures of mineral or animal oils, and you are to be congratulated, as well as the priests, your customers, who use this very simple yet practical device. All priests who of my knowledge are using your POCO are equally well satisfied.

The fixing of the lamp requires less than five minutes; the light lasts from 9 to 11 days without fail and I feel that your claim is true and that it will take considerably less than $20 for oil for a lamp per year.

The fixture is quietly ornamental and I think that your invention has solved the perplexing and annoying question of serving the Blessed Sacrament with the correct oil at a very slight expense and with a minimum of endeavor. Sincerely yours,

M. J. O'REILLY.

POCO KNOWS NO FAILURE

In the cathedral in Kansas City the remnants of the *holy oils* were allowed to accumulate for years because there was no easy way to burn them in the lamp. They were so old and thick that even the floating wicks could not burn them.

The POCO fixture is now burning this oil with no more trouble than the 5 minutes required to fix the lamp once in 9 days. A special wick was provided. Each oil has its own carbon crust to overcome, therefore each oil needs a different style of wick.

ST. MARY'S CHURCH,
Very Rev. M. BURK, Pastor.
KANSAS CITY, KANSAS.

MESSRS. B. MULLER-THYM & CO. *Oct.* 15, 1918.

GENTLEMEN: In regard to POCO, you can put me on the list of satisfied customers. Respectfully,

M. BURK.

ST. MICHAEL'S CHURCH,
Rev. JAMES AHERN, Pastor.
HUME, ILL., *Oct.* 10, 1918.

MESSRS. B. MULLER-THYM & CO.,
KANSAS CITY, MO.

GENTLEMEN: In regard to the (POCO) outfit which you recently furnished me for the sanctuary light, after I have put it to every test during the last two or three months, I have made up my mind that it is very reliable.

. . . . . Very truly yours, JAMES AHERN.

SACRED HEART CHURCH,
LEAVENWORTH, KANSAS, *Oct.* 18, '18.

MESSRS. B. MULLER-THYM & CO.

GENTLEMEN: In answer to your circular letter asking for the experiences of "POCO" users, will state as follows:

I have used "POCO" since May 15. During that time I felt satisfied I would find the Sanctuary Lamp burning whenever I would enter the church, burning until all the oil was consumed.

I have used the oil in the house and find it as good a salad oil as you can buy in the stores.

Understanding the principle of your invention, an "uninterrupted supply of new wick" accomplished automatically by the clock attachment, one can plainly see why there is no need of doctoring up the oil.

Wishing you success with your invention,

Respectfully yours,
R. B. GROENER, Rector.

ST. MARY'S RECTORY,
CHARLESTON, S. C.,
Oct. 21, 1918.

MESSRS. B. MULLER-THYM & CO.,

GENTLEMEN: I thank you for your courtesy and painstaking efforts to assist me in my trials with your outfit and believe I shall now have no more trouble. The lamp burns 15 days with this wick and does not smoke as before with the other wicks.

I am much pleased at the prospect of being able to use pure rubrical oil for the Blessed Sacrament and of being sure of having a good light constantly burning before the Lord on His throne. Yours for success.

GEORGE A. KRAFT, Rector.

SYRACUSE, N. Y., *Oct.* 8, 1918.

B. MULLER-THYM & CO.,
KANSAS CITY, MO.

DEAR SIRS: In regard to yours of Oct. 1, I have to say that the POCO lamp with the oil proved to be satisfactory and I did not have any trouble at all.

Truly yours,
REV. PIO PAROLIN,
128 N. State St., Syracuse, N. Y.

ST. CHARLES' CHURCH,
PIKESVILLE, MD.

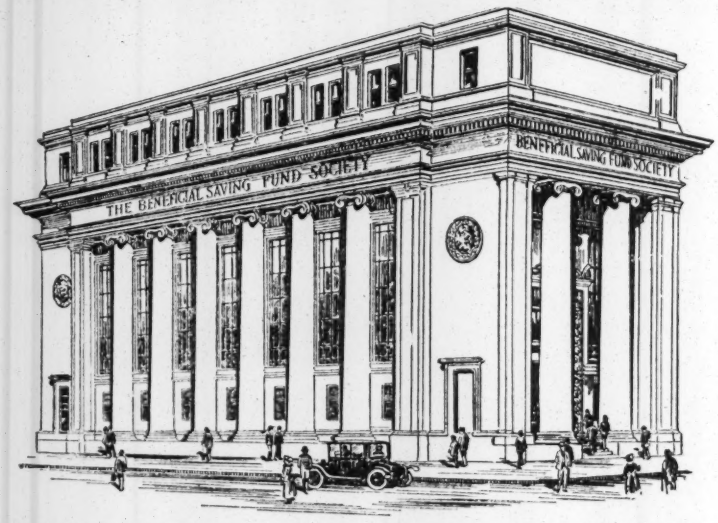
Perfectly satisfactory. REV. AMBROSE BEAVAN.

B. MULLER-THYM & CO.

Kansas City

CROSS THE CONTINENT
KANSAS CITY
THE HEART OF AMERICA

Missouri



The Beneficial Saving Fund Society of Philadelphia

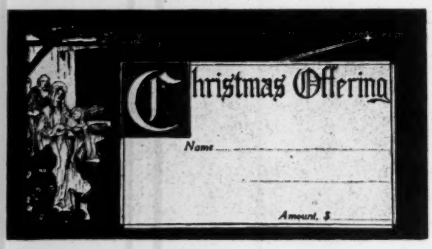
1200 CHESTNUT STREET

Interest 3.65% per annum

We solicit the care of your savings Accounts opened by mail

D. P. Murphy Jr.

CHRISTMAS ENVELOPES
AND GREETING CARDS



14 BARCLAY ST.

NEW YORK

Do your Christmas buying early

Religious Communities of Women in the New Code of Canon Law

Compiled and Arranged by a Friar Minor of the Sacred Heart Province

BEING A BRIEF STATEMENT OF THE "THINGS THEY OUGHT TO KNOW" FROM THE NEW CODE

Fifty Cents. Postage Extra

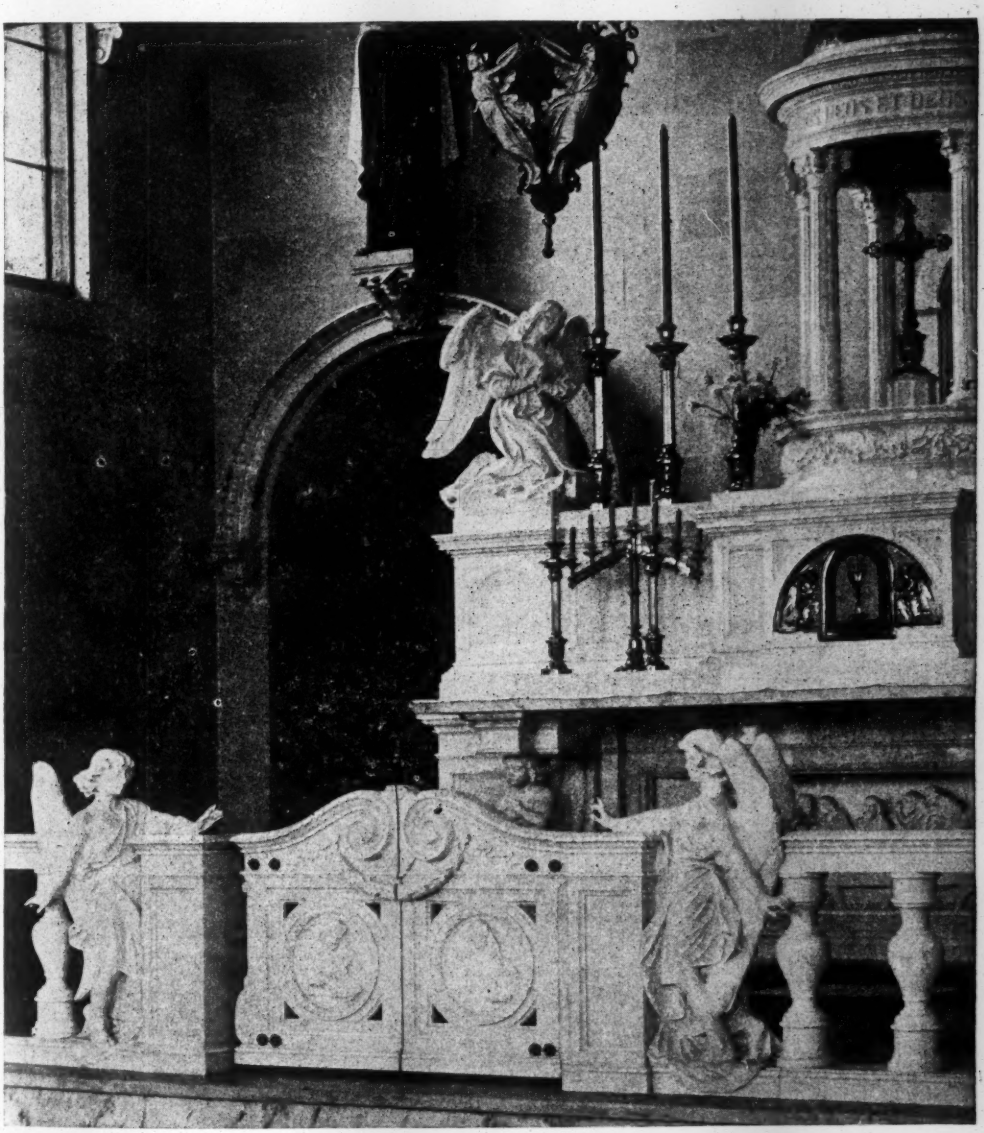
Address

LIBRARIAN

3140 Meramec St., St. Louis, Mo.

A DETAIL OF MARBLE ALTAR

And Railing, showing the exquisite perfection of artistically executed carrara. Our unequalled facilities are at your disposal. Write for particulars.



MONASTERY OF ST. TERESA AND ST. JOHN OF THE CROSS, WHEELING, W. VA.

DAPRATO STATUARY COMPANY

"Pontifical Institute of Christian Art"

762–770 W. Adams Street
CHICAGO, ILL.

Studios
Chicago, Ill.
and Pietrasanta, Italy

51 Barclay Street
NEW YORK, N. Y.

NEW PUBLICATIONS

THE LAWS OF MARRIAGE

Simply Explained According to

The New Code

By the Rev. JOSEPH M. O'HARA

16mo., 84 pp., Price, $0.50 net

New Practical

MANUAL OF THE SODALITY

of the Blessed Virgin Mary

Edited by the Rev. JAMES J. DUFFY

32mo., 133 pp., Price, $0.50

HOLIDAY EDITION OF FRANCIS THOMPSON'S

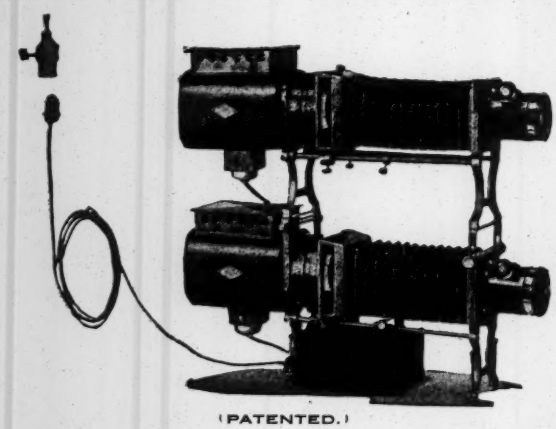
THE HOUND OF HEAVEN

With Biographical Sketch and Notes by Michael A. Kelly, C.S.Sp.

Introduction by Katherine Bregy

Price, 50 cents net

PETER REILLY, Publisher, 133 N. Thirteenth Street **PHILADELPHIA**



(PATENTED.)

Brenkert Brenopticons

AND

Brenkert Spot Lights

meet your educational and entertainment requirements

WITHOUT A SINGLE FAULT

Designed and Constructed for the Church and School

The Double Dissolving Brenopticon with its Electric Dissolver provides beautiful stereopticon service. The high quality optical system and advanced mechanical construction affords perfect projection with the simplest means of operation.

THE BRENOPTICON MAKES THE MAZDA LAMP 100 % EFFICIENT

Now is the time to purchase for delivery In the Fall will be greatly limited

Write for Catalog at once

BRENKERT LIGHT PROJECTION CO., Detroit, Mich.

Clean literature and clean womanhood are the keystones of civilization: — this aphoristically defines the ideals of The Devin-Adair imprint.

Women, good, bad and indifferent, are about to dominate the world. Many, from the highest to the lowest, decry the laws of nature, of the State, of God Himself, in their demands for the right of pre-natal murder—the destruction of motherhood

Novelists of world repute, unable longer to produce best-sellers of the cleverly vicious kind because of cheaper rivals—in the filthy films, the morning, evening and Sunday sewage—dubbed "the press"—are now using their sex-exhausted pens to blaspheme Christ, declaring that He wasn't Divine, didn't die on the Cross, was nothing more than a dawdler, of disturbed sanity.

Even if you (man or woman) incline to agree with these exotic misfits and like them prefer matter to mind, sensuality to sense, you will find truly interesting food for thought in

THE LIGHT OF MEN

By M. Reynes Monlaur

with its charm of supernal story and a really beautiful prose prelude to the greatest of women—the greatest of mothers—the mother of all that is worth while in what is left of Civilization—the Mother of God.

MORE THAN SIXTY EDITIONS SOLD IN FRANCE

Author and works blessed by Pope Pius IX—Crowned by the French Academy

Price $1.35 net—Postpaid, $1.50

SECOND EDITION READY OCTOBER 26th

"To Her who taught me sacrifice—My Mother"

THE TWO DREAMS

By Justin Massé

Picture in colors by Rigney
With an Appreciation by Pierre Loti of the French Academy

Of such unusual and compelling charm, its publication in English was urged upon us by an Army officer who knows French and France as but few know either. No son or daughter of woman—no mother, from the canine-crazed or cabaret idler to the "idol" of her own and her home—but will be won to the little grocer-mother in her fight for her remarkable boy and for the better of THE TWO DREAMS.

There isn't a prelate, priest or religious in the world but will request all seminarians, all undergraduates of Catholic and non-Catholic colleges to read and re-read THE TWO DREAMS. The excellent English of THE TWO DREAMS will commend it for supplementary reading in the higher classes.

Price $1.35—Postpaid, $1.50

Men and women, young as Youth or wrinkled as the witches that worried O'Shanter—all, too, who prefer the reason of fluff to Faith—will find in this endearing story of Mother and Son the same novelty of merit that prompted an appreciation from even the widely known agnostic Academician—Pierre Loti.

THE DEVIN-ADAIR CO, Publishers, 437 Fifth Avenue New York, U. S. A.

Clean literature and clean womanhood are the keystones of civilization: — this aphoristically defines the ideals of The Devin-Adair imprint.

No good Woman ever married a man except for love—for life
No real Man ever married a woman except for love—for life

With this book the comrade of all men and women, a Bachelor in time will be an ignored novelty—and as for Spinsters there will be few if any in the world old enough to shy at a mirror.

GREAT WIVES and MOTHERS

By REV. HUGH FRANCIS BLUNT

[The Boston Editor, Writer and Poet]

This is the age of War—and Woman. In the War history is repeating with horror-laden emphasis. In Woman's dominating activities are we to have a rebirth of the Eleventh Century? There is no middle course for Woman; her influence is infinite, and eternal in results, for she leads to Heaven or lures to Hell.

The real—not imaginary—exemplars, so entertainingly penned for the reader, will be of interest, vital and ever-guiding interest, to every man and woman, single or married, in this materialistic and depressing age.

"One after another the great wives and mothers pass over the pages, a noble procession that thrills the reader and makes him proud of his Catholic ancestry. From land to land, from age to age, they have handed down the torch of faith and piety, and the sweet odor of their holy lives purifies the atmosphere of any home which is privileged to make their acquaintance. The book is intended principally by its author to lighten the labors of priests who are directing sodalities, but it has a place in every Catholic family. Convent schools would be also wise to place it on their shelves. It will be an inspiration to their pupils and a stimulus to make their lives sublime.

The author is doubtless well known to the readers of Catholic periodicals, as he has for many years been a contributor to their columns. The sketches of Margaret Roper, Elizabeth Seton and Pauline Craven are perhaps the best; but there are others, such as those of the wife of O'Connell and of Lady Georgiana Fullerton, which are of almost equal interest. The style is simple, careful and entertaining. The book deserves a warm welcome."

Rev. J. Harding Fisher, S. J. America.

"The volume is a real treasure of exquisite narrative that envelops the whole world of womankind with a charm and a grandeur that is inspiring. No man can read the book without increasing his esteem and respect for womanhood, for herein he looks upon her very best exemplars in the great wives and mothers of history."

Rev. James F. Irwin.

"Possessed of genuine interest for readers of either sex and all ages. The work is especially timely at present, when, as the author remarks in his preface, 'the world in many different ways is seeking to turn our women from the pursuit of the Christian ideal in wifehood and motherhood.' The appetizing contents of the book may be judged by these selections from the chapter headings: Margaret Roper, Elizabeth Seton, Jerusha Barber, Mary O'Connell, Margaret Haughery, Lady Georgiana Fullerton, Pauline Craven, and 'Some Literary Wives and Mothers.'"

The Ave Maria.

The Divorce ratio in the larger cities is one in seven to one in three—bad enough, truly; but just as surely as "you cannot be a little bit married—or a little bit dead," the many thoughtless, hasty and fly-by-night war marriages will send the average of domestic upheavals to panic figures. "GREAT WIVES AND MOTHERS" will help to turn houses into homes—will assuredly lead to marriage and happiness of the only kind that's worth a picayune—the kind that lasts.

Large Crown Octavo, $2.00 Net—Postpaid $2.15

THE DEVIN-ADAIR CO., Publishers, 437 Fifth Ave., New York

State of New York

Sing Sing Prison

Ossining May 29, 1918.

Humphrey J. Desmond, LL.D.,
c/o The Devin-Adair Company,
437 Fifth Avenue, New York.
My dear Sir:

After reading your charming book, "Why God Loves the Irish," I passed it on to a friend who I knew would enjoy it as well as I did.

A few days later I received a letter from the recipient of the book from which I quote: "Saturday A. M. as I was coming down on the L. a young chap in uniform sat side of me and read page for page 'Why God Loves the Irish.' When nearing my stop, to lessen the abruptness of closing the book on him, I said: 'Rather a daring title, isn't it?' Raising his hat he said 'Yes, I wonder where I could get a copy of it.' 'Right here, my friend' I said, handing him your kindly given book. 'I've already read it twice.' Rising and standing at salute he said 'Thank you, Madame; that's why God loves the Irish'."

This appealed to me as being so fine an example of Irish wit and Irish gallantry, that I felt I could safely presume to pass it on to you.

Sincerely yours,
W. E. CASHIN,
Chaplain.

No politics!—No Abuse!—No bitterness!—Just God's own men and women at their lovable best.

NOTE: The demands for this work obliged us to rush a second large edition before the first was off the press. We were swamped with orders, but unable to supply a single copy. A large edition is now ready, but it would be prudent to order promptly. At your request copies will be sent to any one in Army or Navy, at home or "over there," with your compliments or message inscribed on fly leaf.

Price $1.25. Postpaid $1.35

THE DEVIN-ADAIR CO., Publishers, 437 Fifth Ave., New York

SMOKELESS ODORLESS

GUARANTEED TO BURN TWELVE DAYS
CONTINUOUSLY WITHOUT GOING OUT
WHEN NO. 2 WICK IS USED

Priests in Baltimore, Boston, Brooklyn, Chicago, Detroit, Philadelphia, New York, and many other places have sent us letters expressing their complete satisfaction

These users of SANCTULITE have not only found it in every way excellent, but have renewed their orders. That is practical proof of SANCTULITE'S real merits

Send for a sample can of SANCTULITE containing enough for one lamp—guaranteed to burn twelve days

SANCTULITE OIL COMPANY

3243-45 Market Street **Philadelphia, Pa.**

Our Christmas Cribs

Are beyond a Doubt the Most Beautiful Ever Made.
Figures of Real Stone Composition

The most artistic, prettiest and daintiest Crib Figures ever placed on the American market. Containing all those delightful figures which appeal so much to all of us and over which the "Little Ones" go into ecstacies! So low-priced you will be surprised. Our guarantee is back of every one.

The above Illustration gives but a faint idea of the Real Artistic Beauty of our Cribs.

These figures are made of the most durable stone composition, and have been modeled by one of the foremost artists of Europe. For beauty of design, artistic contour, drapery, pose, and exquisite coloring, they are in a class by themselves.

To verify our statement that they are the most beautiful Figures extant we should be glad to send on one of the Figures for inspection.

Stables are made of solid wood, beautifully painted and decorated, and so arranged that they can be easily taken apart for storing.

We have them in many different sizes from 10-inch to 33-inch figures. Photograph and full details upon request.

FREDERICK PUSTET COMPANY

52 Barclay Street, New York **436 Main Street, Cincinnati, Ohio.**

Suggestions for

Christmas Presents

Catholic Churchmen in Science. Sketches of the Lives of Catholic Ecclesiastics who were among the Great Founders in Science. By James J. Walsh, M.D., Ph.D., LL.D. Three vols. Each volume, $1.00, postage additional.

Eucharistica. Verse and Prose in Honor of the Hidden God. By the Right Rev. Monsignor H. T. Henry, Litt.D. $1.25, postage additional.

Life and Writings of St. Columban, 542?—615. Sketch of the life and labors of one of the greatest Irishmen of all times. By George Metlake. $1.00, postage additional.

Within My Parish. Notes from the Day Book of a Deceased Parish Priest. Edited by James Loomis, M.D. $0.60, postpaid.

Christian Social Reform. Program outlined by its Pioneer—Bishop Von Ketteler. By George Metlake. $1.50, postpaid.

His Grey Eminence. A study of the real Father Joseph, the zealous Capuchin who was the right hand of Richelieu. By R. F. O'Connor. $1.50, postage additional.

Poems, Charades and Inscriptions of Pope Leo XIII. Including revised compositions of his early life in chronological order. With English translation and Notes. By the Rev. H. T. Henry, Litt.D. $1.50, postpaid.

Manual of Church Music. For Choirmasters and Organists. By Wm. J. Finn, C.S.P., Prof. G. H. Wells, and Prof. Francis J. O'Brien. $0.75, postpaid.

Manual of Forty Hours' Adoration. $0.25; 5 copies $1.00, postpaid.

Manual of Episcopal Visitation and Sacrament of Confirmation. $0.20; 5 copies $1.00; postpaid.

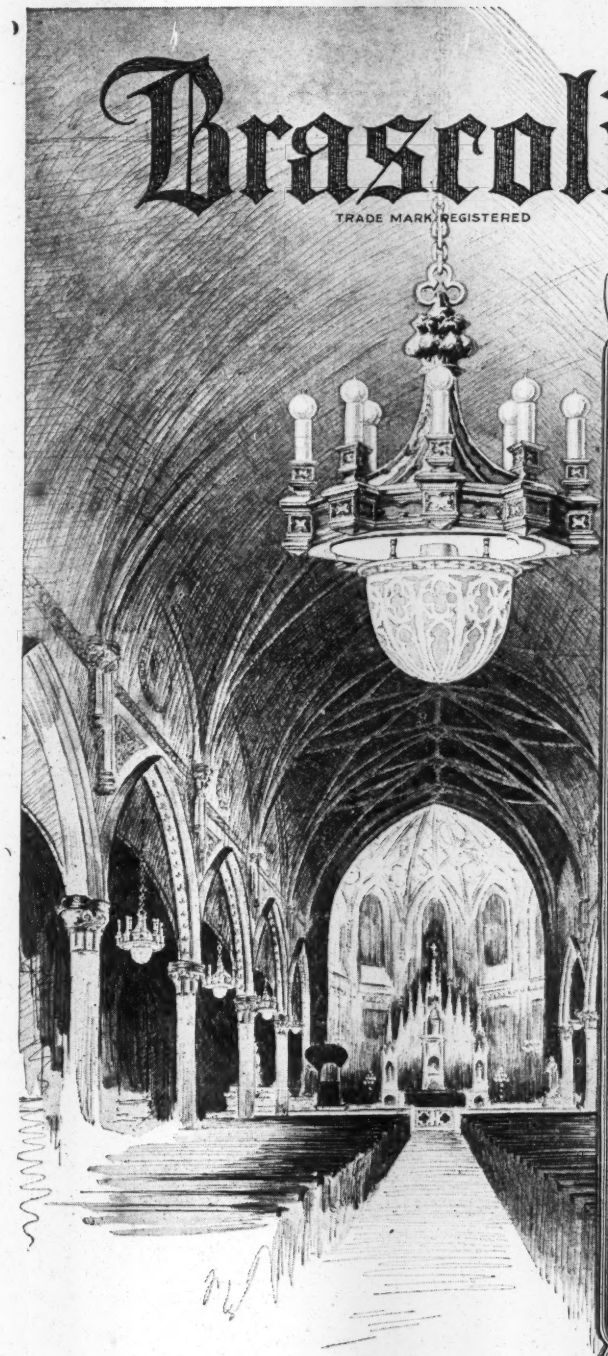
Engagement and Marriage Laws. Brief explanation of the Decree "Ne temere": embodying all the Decisions of the S. Congr. up to December, 1913. By the Rev. Stanislaus Woywod, O F.M. $0.25 postpaid.

American Ecclesiastical Review

1305 Arch Street, Philadelphia.

Brascolite

TRADE MARK REGISTERED



One instance of Brascolite adaptability to a wide range of uses

Fulfils a Mission in the Church

This fixture, embodying a scientific principle, has been proved by the test of economy, service and efficiency. Its adaptability to church lighting and decoration is notable.

Brascolites evenly distribute a clear, mellow light that lends charm and beauty, not only to the edifice, but to the service itself. Being of high artistic merit, they are expressive of the beautiful, and are in perfect harmony with the atmosphere of the church.

Longer lamp life is possible because of proper ventilation. Brascolites are easily cleaned, demand no up-keep expense, and last as long as the building itself.

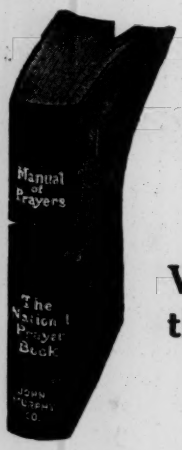
They are in use in thousands of churches, chapels, public and private buildings, institutions, hospitals, etc. Send for our catalog showing a wide range of designs for all purposes.

LUMINOUS UNIT CO. BRASCOLITE ST. LOUIS U.S.A.

New York,
30 Church St.
Chicago,
108 S. LaSalle St.
Boston,
217 Old South Bldg.
San Francisco,
132 Lick Bldg.
Philadelphia,
1007 Land Title Bldg.
Cincinnati,
318 Johnston Bldg.
Minneapolis,
204 Andrus Bldg.
Atlanta,
1209 Fourth Nat'l Bank Bldg.

Canadian Distributors:
Northern Electric Company, Ltd.

CARDINAL GIBBONS
urges all Catholics to use the



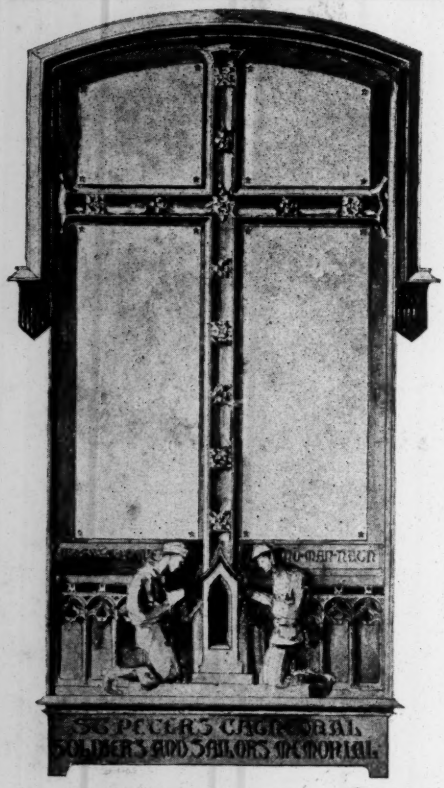
Manual of Prayers

The Prayer Book authorized by the Third Plenary Council

What better gift could the Clergy make to their Parishioners than a copy of this book?

Prices from $1.25 to $8.00 a copy

JOHN MURPHY COMPANY, Publishers
BALTIMORE, MD.



Soldiers and Sailors Memorial
St. Peter's Cathedral, Erie, Pa.

Ecclesiastical Artists
Jewelers and Silversmiths

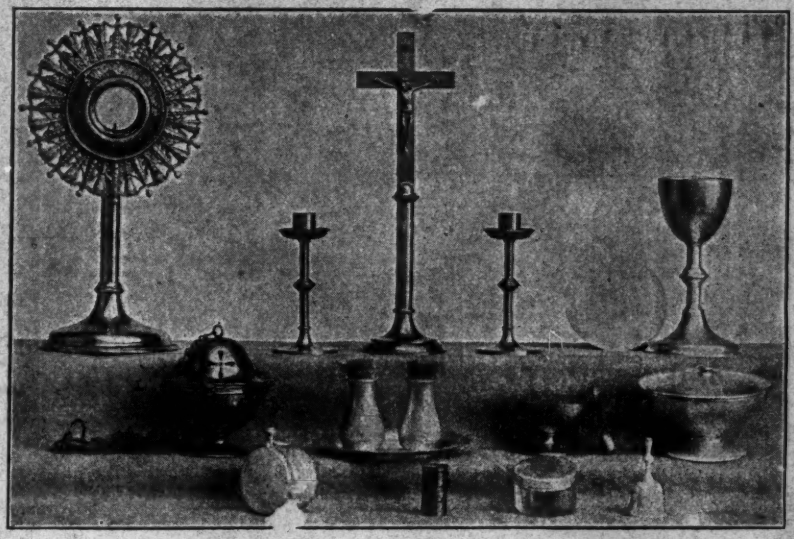
Designers and Makers of
Church Ornament and Decoration

MEMORIALS IN BRONZE, ETC.

HARDY STUDIOS

Warwick, R. I.

5484



CHAPLAIN'S SET

These sets are made for the Committee on Special War Activities, National Catholic War Council, by The Gorham Company.

Ecclesiastical furnishings produced by this Company are reliable in every particular.

THE GORHAM COMPANY

Fifth Avenue at Thirty-sixth Street
New York City
N. Y.

BENZIGER BROTHERS

BENZIGER'S MAGAZINE

The Best Catholic Literature

THE BEST CHRISTMAS GIFT

Subscription $2.50 a year

Quantity prices, to bring down the cost of your Christmas presents

2 subscriptions - $4.00		4 subscriptions - $8.00	
3 subscriptions - $6.00		5 subscriptions - $10.00	

A year's subscription to *Benziger's Magazine* gives

4 original long novels of about 100,000 words each, that in book form would cost $6.00

Besides short stories by the foremost Catholic writers and the popular "Question Box."

No better present for teachers, choir singers, ushers, members of altar societies, other workers in the parish, friends and relatives

NEW YORK 36-38 BARCLAY ST. **CINCINNATI** 343 MAIN ST. **CHICAGO** 214 W. MONROE ST.

STUDIO AND WORKS: BROOKLYN, N.Y.

Books of Importance—Just Published

The World Problem

Capital, Labor and the Church

By JOSEPH HUSSLEIN, S. J.

Associate Editor of America

300 pages, 12mo., cloth binding, $1.25 net (Postpaid $1.35)

The Hand of God

A Theology for the People

By MARTIN J. SCOTT, S. J.

Author of "God and Myself"

220 pages, 12mo., cloth binding, $1.00 net (Postpaid $1.10)

Special edition, paper bound, 35 cts (($21.00 per 100)

P. J. KENEDY & SONS 44 Barclay Street NEW YORK